SUBTERRANEAN WORLDS:

100,000 years of dragons, dwarfs, the dead, lost races & UFOs from inside the earth

Walter Kafton-Minkel

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Contents

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SUBTERRANEAN WORLDS

Loompan Unlimited

REVEALED!

The Underground World of Supermen Discovered by Admiral Byrd . . . Under the North Pole . . . and Kept Secret by U. S. Government

Dr. Raymond Bernard, A.B., M.A., Phd., N.Y. University, noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Pole opening. In the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, says Dr. Bernard, led a Navy team into the polar opening and come upon this underground region. It is free of ice and snow, has mountains covered with forests, lakes, rivers, vegetation and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it. Now Dr. Bernard leads you through this subterranean world to meet the civilization which occupies an underground area larger than North America!

Beneath the 800 mile crust of the Earth is the greatest discovery in human history inhabited by millions of super intelligent beings. If you are ready for information that not many people can handle, order this book today.

CAN YOU EXPLAIN THE FOLLOWING?

- Why does one find tropical seeds, plants and trees floating in the fresh water of icebergs?
- Why do millions of tropical birds and animals go farther North in the wintertime?
- If it is not hollow and warm inside the Earth at the Poles, then why does colored pollen color the Earth for thousands of miles?
- Why is it warmer at the Poles than 600 to 1000 miles away from them?
- Why does the North Wind in the Arctic get warmer as one sails North beyond 70° latitude?

Fieldcrest Pub. Co., Inc., Dept.
318 5th Ave., New York 18, N. Y.

Please send me "The Hollow Earth" by Dr. Bernard.

☐ I enclose $3.50. Ship postpaid.

☐ I enclose $1 deposit. Ship C.O.D. for balance plus postage & handling charge.

Name _____

Address _____

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The advertisement for Raymond Bernard's *The Hollow Earth* (1963) which, seen by the author in the mid-sixties, started his quest after the true history of the Hollow-Earth Theory. Fieldcrest is no longer in business, but one small publisher or another has kept Bernard's book in print for more than twenty-five years.

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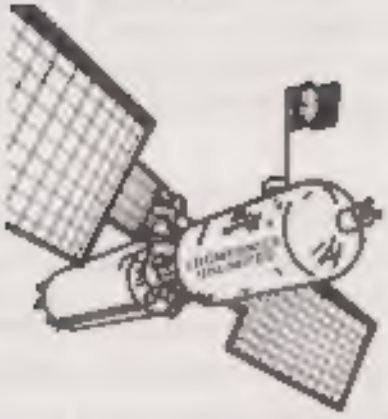

Loompanics Unlimited
Port Townsend, Washington

For Carol and Emily,
who put up with all this,

and with special thanks
to Frank Brownley,
without whose help
this work would be
nowhere near
as complete.

This work was written and typeset
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SUBTERRANEAN WORLDS

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Introduction:

Why I wrote about a "crazy idea"

In the spring of 1966 I was thirteen and surfacing from a fearful childhood. For longer than I could remember I had been terrified of a thousand monsters lurking on the fringes of my life, none of which I had ever actually seen. At the age of four they were formless beasts with huge mouths, waiting to gobble me wherever it was dark and I had to go alone—in my bedroom closet, the basement, or the garage. At five there was a skeleton lying among the dustballs under my bed, waiting to grasp my wrist in its cold white fingers if I thrashed in my sleep and thrust my hand out from under the covers. At eight there were the "Watchers," shrouded figures with phosphorescent eyes. The Watchers stepped silently into my room once my eyes were closed and stood at the foot of my bed and watched me—and all they did was *watch* me, as long as I kept my eyes closed. At ten there were a thousand shiny green devils, their bat-wings greasy like olive skins, passing to and from Hell through a secret door that lay beneath a thick patch of ivy beneath my bedroom window. I had seen the devils and the secret door in a particularly vivid nightmare, and even when we prepared to move away from the house two years later, I could not bring myself to walk into that patch of ivy to check whether that secret door was really there. At eleven I was still nervous in the bathroom at night; I knew that one evening, after washing my face, I would wipe my eyes, look into the mirror, and see a reflection that wasn't mine. Even the toilet held a demon, a long arm covered in scales that would reach out of the bowl and pull me down into the dark sewer if I lingered alone in the bathroom too long.

Yet if someone had asked me, even when I was small, whether any of the monsters were real, I would have answered, "No." As long as I wasn't alone and the lights were on, I knew they were only in my imagination.

Nonetheless it shouldn't be surprising that I grew suddenly obsessed with the Occult and the Unknown in the spring of 1966. I read every occult book and magazine I could find, from the most esoteric text—and I will admit that the metaphysical and linguistic intricacies of the Kabbalah were beyond my understanding, and are as much now, I fear, as they were then—to the glossiest "Witches in America Today!" sort of article, with color photos of naked witches dancing in a suburban living room. I suppose I was asking myself subconsciously "What have I been so afraid of?" But at the time I was only aware of an almost sexual excitement in the presence of Ancient Secrets, of instructions for raising and controlling the demons and spirits which had so terrified me.

It was in the spring of 1966 that I discovered *Fate* magazine in the rack at the supermarket, and I quickly became a regular reader. While the "true psychic experiences" and reports on hauntings and poltergeist phenomena intrigued me,

I was most attracted by the pages of advertisements, which were a strange department store of esoterica. There were free catalogs available from spiritualist supply houses that peddled black mirrors, spirit trumpets, and "Expelling Demons" Brand Incense (I bought and burned the last item, and the smell, something like cork soaked in perfume, permeated the house for nearly a week; my parents were not happy). There were ads for tarot readings by mail and amulets to increase wealth and attract romance. There were invitations to join the Rosicrucian Order, the Astara Foundation, the Lemurian Fellowship, and other organizations claiming to possess the Ancient Secrets.

But there was one full-page ad that intrigued me more than the others with its sheer strangeness. I saw it in most issues, and I always read it all the way through, and then read it aloud to friends. Beside the picture of what appeared to be a wise and hoary Old Testament prophet—but was actually supposed to be Admiral Richard E. Byrd—I read in bold and insistent type:

> IS IT TRUE?
> The Underground World of
> Supermen Discovered by Admiral Byrd...
> Under the North Pole...
> and Kept Secret by U.S. Government

The advertisement continued that Dr. Raymond Bernard, A.B., M.A., Ph.D., had written a book, *The Hollow Earth*, revealing that "the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening." Admiral Byrd, it claimed, had led a group of Navy explorers through this mysterious opening to discover plants and animals long believed extinct on the earth's outer surface, as well as a race of technologically advanced superhumans. But "the news of this discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it."

The ad read like the plot of a Saturday-matinee science fiction movie to me, but my imagination hopped and twitched anyway. I had seen the movie version of Jules Verne's *Journey to the Center of the Earth*—the one with James Mason and Pat Boone—at a Saturday matinee when I was seven, and I had loved the descent into the icy volcano, the battle of the giant lizards, and the huge underground sea. Here was a book suggesting it might be true. Could the earth really be hollow? Did the UFOs come from inside? Did the President know about a big opening at the North Pole, and was he keeping it a secret? I wondered how there could be an opening if airliners flew over the Pole and submarines sailed beneath it, but the image in my mind of a hole in the top of the world with UFOs flying in and out was too much fun to abandon. I was always tempted to order the book, but it cost more than my allowance could bear at the time. I checked at the public library, but they didn't have it, and after a few years had gone by, *Fate* stopped running the ads, I stopped reading *Fate*, and I forgot about it. I forgot about it until the spring of 1976.

It was ten years later that, entirely by chance, I found a paperback copy of *The Hollow Earth* by Raymond Bernard in an unlikely place—a chain bookstore in a huge shopping mall. It was cheaper than I remembered it, but my income was also greater, so I bought it and finished it before I went to sleep that night. When I finished it I didn't believe the earth is hollow, and I still don't. But Bernard's book was so strange, and contained so many quotations from, and references to, the fellowship of believers in a hollow earth and in strange countries, creatures, and races within the earth, that my curiosity was immediately challenged. I had heard of none of these hollow-earth theorists before and wanted to learn more about them, so I set off upon the trail of scores of obscure books, from *The Phantom of the Poles* to *A Journey to the Earth's Interior* to *Agharta*, and they aroused again my adolescent lust after Mystery.

I discovered authors who seriously proposed that there is a small sun, a hundred—or a few hundred—miles in diameter, suspended at the center of our hollow planet. Others suggested that races of giants or eyeless beings with blue skins live in the inner world. Another believed the earth is concave, that we live inside, that the sun and moon are small globs of molten matter orbiting within the great hollow, and that there is nothing on the outside.

How did all the varieties of belief in "a world inside the world" come about? Most of the books I read gave no clue. Not even most of the believers in an inner world seemed to know, when I read between the lines, where the idea began. I found other works written by skeptics that sketched bits of the idea's history, but too often they were of the "Let's laugh at the crackpots!" variety, crazy-quilting the inner-world theorists with flat-earth proponents, prophets of the end of the world, and ark-builders awaiting the next Great Flood. Such collections are entertaining, but they do little to suggest the true significance of non-orthodox views of the cosmos—or as I shall refer to them here, "alternative realities."

Beliefs in alternative realities are in many ways like religious beliefs: they are often revealed through voices, visions, and flashes of intuition rather than experimentation or other orthodox scientific procedures. They are often dogmatic, and many of them meet deep emotional and psychological needs in those who hold them. The resemblance of many UFO sightings and contactee stories to religious experiences and near-death experiences is now well documented, and the religious aura which surrounds psychic healers, mediums, and channelers is well-known to any objective reader of alternative-reality literature. Due to the highly journalistic, rather than analytic, nature of most alternative-reality literature, there has been too little discussion of the religious and psychological dimensions of unorthodox beliefs and their survival value to those who hold them. To suggest such discussion might imply dismissal or ridicule of alternative realities, and publishers often say that so little is published analyzing them because nobody wants to read such things.

Calling most alternative-reality views basically emotional, however, is not to deny their worth or ridicule their proponents. But I do believe that both believers and skeptics have over the centuries wasted a great deal of time discussing these views as if they were supposed to be objective truth.

[illegible]

precedents in archaic myth and folk belief

[illegible]

important, but extraordinarily strange, belief.

A world within the world is one of the most archaic concepts in world [illegible] of Gaia, the Earth Mother. Many of our distant ancestors, or perhaps stories of their distant ancestors, remembering [illegible] cave, were born of the Earth Mother and being born into the bright, cold world of [illegible]. They knew they would return to the Earth Mother's arms again one day in death. The knowledge that we had struggled from the [illegible] would be returned to the dead and the not-yet-alive became a fear of being reassigned to work in those dark places where all sorts of "things" crept. In my research I came across many grisly characteristics clinging out of their secret dens in the [illegible] are my story [illegible] the tales were the lives of a swarm of [illegible] "things" that have seen from the earth's forgiven [illegible] thousands of years. Many of the archetypal images of myth—the Earth Mother and her aspects as maiden, [illegible] good and [illegible] mother, and the secrets and [illegible] within her wombs and [illegible]—[illegible] the parts she revealed [illegible].

[illegible] underwater worlds we are about to explore are [illegible] as [illegible] and some [illegible] but we are [illegible]—a person who likes to be [illegible] by his [illegible]—this can show us how our dreams to shape the universe and our own natures [illegible] hunting humans who does not know about [illegible] about [illegible]. [illegible] great powers and characters [illegible] behind a [illegible] of a real [illegible] plane. [illegible] secret [illegible] the "true story" of a [illegible] and [illegible] many forty years ago [illegible] the U.S. and the [illegible] behind the scenes of modern history, why of a [illegible] passing [illegible] Nor [illegible] the hidden [illegible] the entrance to the [illegible] and [illegible]? As long as the lights are [illegible] and someone [illegible] to answer us [illegible], we can be certain the whole thing is in our minds.

About the notes

[illegible] a scholarly work, although I have tried to verify [illegible] my statements wherever possible. The [illegible] alternative [illegible] perhaps the words [illegible] the [illegible]—[illegible]. [illegible] religious [illegible] science. The very fact that [illegible] of accounts that [illegible] "[illegible]" [illegible] have had to do with it and that many of the primary sources are [illegible] published books and pamphlets printed in [illegible] collected by [illegible] means that many times I have had only one source for a particular statement—for [illegible] some of the most fascinating figures in history appear to have gone to some [illegible] lengths to [illegible] as [illegible] and [illegible]. Many of the [illegible] books, [illegible] give no sources or much

of their most interesting information as if they were whispered secrets handed down from the Masters; it makes a researcher's work difficult.

Most of the sources I have used are long out of print or are found only in large academic or special libraries, and some are letters and other unpublished items. A few are available in large public libraries and used bookstores, however. Rather than construct a wall of footnotes, I have listed in Bibliography A the sources used for each chapter so the reader can attempt to hunt them down. In Bibliography B I have provided a list of additional books and periodicals involved in the hollow-earth mythos and related topics, both fiction and non-fiction. If you choose to pursue the subject further, good hunting!

Chapter 1

The Earth Our Mother

> Our great fathers talked together. Here they arose and moved on. They stooped over and came out from the fourth world, carrying their precious things clasped to their breasts.
>
> They stooped over and came out from moss world, carrying their precious things clasped to their breasts.
>
> They stooped over and came out from mud world, carrying their precious things clasped to their breasts.
>
> They stooped over and came out from wing world, carrying their precious things clasped to their breasts.
>
> They stooped over and came out and saw their Sun Father and inhaled the sacred breath of the light of day.
>
> *Zuni Indian chant*

In the year 1884 the Wanapum or Columbia River Indians of eastern Washington state, a small tribe [illegible] were being pressured by the [illegible] States Government to abandon their traditional ways. For centuries the Wanapum had [illegible] along the banks of the Columbia to hunt and fish. [illegible] Major J. W. MacMurray of the U.S. Army had been dispatched to the Wanapum village at Priest Rapids, where [illegible] hoping to demonstrate how the whites [illegible]. He urged the Wanapum to apply for homesteads [illegible] the new Indian Homestead Law and explained that it would now be necessary for them to settle [illegible] to avoid conflicts with the white settlers pouring into the Columbia Basin.

But Smohalla, chief of the Wanapum, was a great shaman and prophet, a small hunchbacked man whose name meant [illegible] Smohalla was also the leader of a popular Indian religious cult, the Dreamers. He [illegible] to deal with the government [illegible] through his dream visions that all the land taken from [illegible] the whites would be theirs again. Smohalla warned his people [illegible] they must not take up the ways of the whites. He [illegible] Major MacMurray [illegible] the earth [illegible] was wrong.

> You ask me to plow the ground. Shall I take a knife and tear my mother's bosom? Then when I die she will not take me to her bosom to rest.
>
> You ask me to dig for stone. Shall I dig under her skin for her bones? Then when I die I cannot enter her body to be born again.
>
> You ask me to cut grass and make hay and sell it, and be rich like white men. But how dare I cut off my mother's hair?
>
> It is a bad law, and my people cannot obey it. [illegible] the white man tears [illegible] changes the whole face of the earth. [illegible] is not right.

For Smohalla and the Dreamers, the earth was literally their mother, a living and sentient being whom they would not think of harming. Smohalla was said to possess a special, religious power from the Earth Mother. During one of his dream visions, it was said, he predicted the major earthquake that struck the Pacific Northwest on the night of December 14, 1872. The earthquake, said Smohalla, killed many white people and white people, the Earth Mother's anger, and gained him many followers.

Among most North American tribes—and most aboriginal agricultural and pre-agricultural societies—Smohalla and his followers had an agreement with the Earth Mother, who was seen as a kind, nurturing, but strict mother. She provided them with food, clothing, shelter, and tools to gather. Her waters and the fish in them, and the grass and other plants, were her flesh. Streams and springs were her tears, as were the vaginal secretions of her female animals. She created and flew from her womb.

A North African rock engraving shows a Mother Goddess as Mistress of the Animals helping a hunter. Note the umbilical cord.

In return, her human children agreed not to mistreat her or waste her gifts. In many hunting cultures, agreements were made between hunters and the Earth Mother, or between hunters and the game animals themselves, in trance visions. Among the Cree and Ojibway of Canada all hunting was [illegible] between the hunters, the game, and the Earth Mother. The spirit being of the hunter, in the dream-songs before a hunt, negotiated a quota of rabbit or deer with the spirits of those animals. As long as [illegible] game [illegible] hunters [illegible] agreement [illegible] to go to waste [illegible] fled from him and return to the Earth Mother, and the people would go hungry.

[illegible] Indians [illegible] between [illegible] animals had worlds [illegible] own and rights. The [illegible] game were [illegible] animals. The animals was [illegible] of them as they pleased. When they chose to [illegible] themselves there game was scarce in the upper world.

Sex and the Earth Mother

When people developed agriculture and settled down, [illegible] the connections between the earth and the human world became even more pronounced than they had been in a hunting-gathering culture. The sexuality and generative power of the earth was [illegible] to the men and women of these early agricultural societies, and they saw everywhere the relationships

[illegible] inseparable to them.

[illegible] her first crop of living things.

[illegible] best and noblest sustenance for men."

[illegible] Baiga had come "from the womb of Mother Earth."

[illegible] in fact, alongside the plants:

> [illegible]
> ery tree that is pleasant to the sight and good for food

[illegible] Japan [illegible] a woman giving birth [illegible] of [illegible] Mother [illegible] open the [illegible] of the Earth. Mother [illegible] her [illegible] child [illegible] human [illegible] was the [illegible] Mother [illegible] well.

[illegible] the Earth Mother [illegible] the first humans [illegible] *Legend of Origins* [illegible] Mother [illegible] the [illegible] and [illegible] Asia [illegible] new human race

[illegible] Golden Tree in 1735:

> [illegible]

> ing operations. The great mineral veins are large boughs of this tree, the smaller ones the slender branches and twigs of these great metal-bearing boughs.

The Golden Tree was also described in an account of a voyage to Hispaniola published in England in 1577. According to this account, the natives in one region of the island—a region in today's Haiti—mined enormous amounts of gold and had "founde by experience that the vayne of golde is a lyving tree." In some parts of the island they had "sometimes chaunced upon whole caves sustayned and borne up as it were with golden pyllers," which were boughs of this mysterious tree. Its roots, the natives said, through which matter or vapors give rise like sap, "extendeth to the centre of the earth and there taketh nourishment of increase."

Stooping over and coming out

Where the belief in the reality of the Earth Mother was widespread, it was only natural that caverns and other subterranean places came to be seen as her wombs. In ancient Egypt the word bi signified both "vagina" and "gallery of a mine," and the early Hebrew term for "well" could also mean "woman" or "spouse." Many mythical traditions held that in "the first days" the first members of the human race had been gestated underground in one or in many subterranean womb-worlds. The emergence myths which form an important part of many Native American traditions give us the best examples of such realms. In these myths it is only after dwelling for a time far beneath the surface in a larval state, slowly developing at least a rudimentary human form and consciousness, that the first humans are brought up to the surface to live in the light of the sun. This birth—this reaching the surface—represents the transition from childhood and dependence on one's mother to maturity and independence.

An early missionary to the Lenni Lenape or Delaware Indians of Pennsylvania wrote that

> the Indians consider the earth as their universal mother. They believe that they were created within its bosom, where for a long time they had their abode, before they came to live on its surface. They say that the great, good, and all-powerful Spirit, when he created them, undoubtedly meant at a proper time to put them in possession of all the good things which he had prepared for them upon this earth, but he wisely ordained that their first stage of existence should be within it, as the infant is formed and takes its first growth in the womb of its natural mother. The Indian mythologists are not agreed as to the form under which they existed while in the bowels of the earth. Some assert that they lived there in human shape, while others, with greater consistency, contend that their existence was in the form of certain terrestrial animals, such as the ground-hog, the rabbit, and the tortoise.

The first humans in many emergence myths dwell in the Earth Mother's womb in an animal or semi-animal form and do not become fully human until they ascend to the surface. In an Iroquois version of the myth, the first subterranean dwellers were of human form but lived as children might

In their dark generation they were unacquainted with tools or weapons for hunting and they were [illegible] that these [illegible] myth recorded here by another missionary tradition that

> They had dwelt in the earth where it was dark and no sun did shine. Although they followed hunting they ate meat which they caught with their hands. Pai Tamera gazing [illegible] found a hole to get out of the earth and he went out and [illegible] walking around on the earth he found a deer which he took back with him and [illegible] both of a kind of the meat tasting so very good and he favoured the way in which he had given them. [illegible] cave and in the earth [illegible] closer heed to them all come out. [illegible] also and [illegible] would not come out, but had remained in the ground as before.

There is a [illegible] mythic [illegible] mother's womb when the proper moment has come for choosing [illegible] certain in the dark secrecy of her embrace. The one who would not come out was [illegible] form.

The best known and most complete cycles of emergence myths are those of the Indians of the American Southwest, notably those of the Navajo, [illegible] Pueblo and Zuni peoples. The Navajo word [illegible] Nazzani which means the horizontal or recumbent woman and both the Navajo and Zuni have tales within the Earth Mother there are four sacred great world worlds. Some of the Southwestern emergence myths are extremely [illegible] mars generating indeed [illegible] way with the hero [illegible] Zuni creation myth [illegible] very clearly.

In the beginning there existed Awitchi [illegible] another endless void. [illegible] and the void was [illegible]. The creator took from [illegible] two seeds and with her impregnated the great waters and [illegible] green scum that grew and became Awitchi Ta "the Earth Mother beneath" and Apoyan Tachu "the Awakening Feathers." These two lay together and many children were conceived in the womb of the Earth Mother for women the Abode of Sacred Depth. As she grew big with her children she pushed these away out of her [illegible] great waters. As many human mothers worry over their first born, so were both do the Earth Mother worry. "Look," she asked the Sky Father, "look at our children when they go forth [illegible] world of the sun Father?" So the Earth and Sky prepared [illegible] and [illegible] for the children's welcome when they [illegible] the surface. But the Earth Mother worried that her children were not ready and she held them deep in her nethermost womb.

The beings who were to become humans and other creatures were everywhere dwelling in darkness as unformed beasts like grubs or salamanders. Their existence was powerless and lifeless. They crawled and [illegible] over one another, grumbling, cheating, spitting, and [illegible]. After a time a few of these beings [illegible] [illegible] crawled through a crack in the Earth Mother's wombs and reached the surface, which in those days was a huge swamp island. Pos-ave-a-ha began the Sun-father's [illegible] and the Sun-father's pleas are carried to his son. Once again he impregnated the great waters and again twins were born. [illegible] Light and Lord of Humanity. The twins took their great mouths made of [illegible] clearing the [illegible] and wide [illegible] clouds down into the darkness.

[illegible] twins reached the Woman of Water with their [illegible] they [illegible] grown [illegible]. They [illegible] toward the opening [illegible] the earth. They [illegible] wonder-dwellers [illegible] the twins [illegible] the power to be born of the womb water [illegible] Pa-ve-a-ha's [illegible] after [illegible] as [illegible] night. [illegible] succeeded in making [illegible] Woman [illegible] back [illegible] the darkness of the lower worlds. They were [illegible] the Earth Mother [illegible] many years [illegible] earth's rumblings and quakings.

[illegible] the twins [illegible] the rest of the [illegible] the Virgins [illegible] Light [illegible] humans and animals began [illegible] and [illegible] and even the third world was too crowded. [illegible] Earth Mother [illegible] Sun-father [illegible] the earth's surface into the world of Pa-ve-a-ha, illuminated Light, Knowledge, and Sight.

Avanyu, Pueblo serpent of the underworld

Even when they reached the surface, the first humans looked like [illegible] creatures. Their skins were dark, cold, and scaly; their ears were long and deep like [illegible] bats; their [illegible] were [illegible]. Even [illegible] their owl eyes, and they squatted froglike on the ground as they had in their cave worlds. But they soon grew accustomed to the dazzling [illegible] and [illegible] themselves [illegible] long and [illegible] sandals to help them walk upon the unstable earth.

But in their first days on the surface, these first men and women lived in fear. The Earth Mother, angry that her children had escaped from her protection, seethed, shook, and split open, and from the torn wombs stalked the monsters which had been left behind and imprisoned there. They attacked and devoured the new men and women. But the Twins, who by now had gone to live in the sky, sent their thunderbolts down to the earth and sparked great fires which consumed the monsters. Finally the Earth Mother's surface became a fit place to dwell.

For some of the Native Americans of the Southwest, notably the Jicarilla Apache, the Emergence is not yet completed. Some time in the future, they say, this world will no longer be able to sustain life, and the people will have to ascend to another land above the sky. Here is how one of the Jicarilla described that time to folklorist Morris Opler:

> The sun and moon will go up as before. This place will be dark and people will follow the sun and moon. They say that some of the material out of which the earth was made is still left. There is material for two more earths and skies. This material is kept somewhere now, covered over by a mountain...
>
> They say that this earth is to be destroyed twice, once by water and this has already happened. Sometime in the future the earth is to be destroyed for the second time by fire. It will occur some day when Killer-of-Enemies, the Jicarilla hero of the emergence, epiphanies to the Twins, comes back. He is going to take care of these Indians before it happens. He is going to send them up to a place above the present sky.

Thus for the Jicarilla, the present surface world we live in covers a dark, used-up world and sky beneath us. People must progress upward through the ages, leaving behind the old worlds, or be left behind themselves in the darkness and destruction.

Where monsters come from

The cycles of emergence myths we find in many Native American cultures present the journey from deep within the Earth Mother to the surface—and even beyond, to a new earth—as a process of growth, an image of the passage from childhood to maturity. For each member of the Zuni or Jicarilla people, the myths tell symbolically of the long journey each of them must make out of the womb, through the dim but deeply experienced countries of infancy and early childhood, and into a fully conscious adulthood. But these myths, and those of other cultures, also tell us that there are very real penalties to be paid for immaturity and dependence on Mother. We have already seen how one of the first humans in the Iroquois emergence story refused to leave the security of the earth lodge and reverted, to the form of a groundhog. Those in the Zuni myth who were unable to scale the ladder out of the safe but stifling darkness of the Womb of Sooty Depth were transformed into monsters. In the Jicarilla emergence story as well as the Zuni, the Earth Mother released the monsters onto the surface after her now-mature children had left her worlds. It was up to Killer-

[illegible] to save the Jicarilla from the monsters, which included a giant ox, a pair of galloping rocks, and a beast called the Kicking Monster.

Although the Kicking Monster ventured out to the surface to claim its victims, it lived underground in a cave beneath a hot spring. It would kick passersby into the boiling water to cook and eat them. Its daughters, knowing that the Kicking Monster and Coyote were by kicking it into the boiling water, however, then he traveled below to deal with its daughters. The daughters were at that time the only women possessing vaginas. In fact,

> they were vagina girls. They had the form of women, but they were in reality vaginas. The vaginas were hanging around the walls, but these girls were in the form of girls with legs and arms, and were walking around. It was because of them that so many men had gone along that road to the hot spring, where they had been killed and devoured!

The "vagina girls" were in their way the most terrible monsters for any man, for their vaginas were toothed to bite off and [illegible] the penis. Coyote rescued the vagina girls by feeding them a special medicine of sour berries that puckered their lips and destroyed their teeth. Throughout the story, the monsters and vaginas are treated as the same thing. He was then able to steal the vaginas from the walls and bring them to the women of his own people.

Strong sexual anxiety and repudiation to the Jicarilla killer-hero, who had to travel below the surface to deal with one of the most frightening monsters of all, yet also one of the most attractive, the cunt becoming an active monster of sexuality. This monster is one of the foes that must be defeated in the process of initiation, and part of Coyote's defeat is bringing sexuality "up to the surface," away from the darkness underground. Similar legends of a hero conquering a woman's teeth with a toothless vagina have been recorded among other Native American peoples, the Ainu of Japan, the Samoans, and the Naga of India.

When the monster of whatever kind ventures up to the surface world, it comes to waste, to make a mistake, to drag its back down into the dependent state of early childhood, and to return again to the jealous arms of the Earth Mother. Monsters do their best work in darkness, rising from the dark waters to the grave, to the lonely arrows of the forest, stepping into the light only long enough to drag us back into the darkness with them. Almost all monsters are "put together wrong." They are not only lopsided, but actively chaotic. They are bits of animal and human jumbled together, as if thumbing their noses at the order of nature. Cast out by the Earth Mother's mature children, they seek her breast all the more hungrily.

One of the monsters closest to the dark earth is the vampire. He is doomed to be always "incomplete"—half alive and half dead. He must leave his grave to drink the blood of the living, it is his nature to do so. He comes to life only in the "night" of his grave, where the sun shines, he is buried helplessly in his wombuke coffin.

An Irish vampire in his burial shroud, by John Batten from Joseph Jacobs's [illegible]

In European folk belief, it was people who had been unsuccessful at integrating themselves into the order of society—who had not become mature and responsible members of that culture—who were most likely to become vampires. In one old dictionary definition, "dead wizards, were wolves, heretics, and other outcasts become vampires, as do the illegitimate offspring of parents themselves illegitimate, and anyone killed by a vampire." Until the last century, suicides were thought to become vampires as well. In his *History of Vampires* (1914) Dudley Wright mentions that it was common in England to drive ash stakes through the hearts of suicides [illegible] until 1823, when a law was passed forbidding it.

Monsters are also the offspring of socially unacceptable behavior [illegible] personified. The monster Grendel in *Beowulf*, who lived beneath the surface of a great marsh, had been "conceived by a pair of those monsters born of Cain, murderous creatures banished by God, punished forever for the crime of Abel's death. The almighty drove those demons out, and their exile was bitter; shut away from men, they split into a thousand forms of evil." Rejected by humanity—or they represented all that humanity must reject to gain humanity and culture—the tribe of Cain banished to wild places: deserts, swamps, regions of the water and underground, the places closest to the Earth Mother.

How does the image of the Earth Mother as [illegible] and resentful of those children who have grown mature enough to [illegible] the sun, sending her monster children to drag them back down into the depths, square with the image of the benevolent Earth Mother who gives freely of food, materials for shelter, and minerals wealth? [illegible] the Earth Mother has two faces and two names: the Good Earth goddess and the Devourer throughout world mythology. In ancient Greece there were words for these faces: *ge* and *chthon*, roughly corresponding to the English words "underground" and "underworld." Ge, which is the root of words like geology and geography, signifies the earth,

[illegible] which we make our [illegible] and grow [illegible] food [illegible] which always lies open beneath us.

The world of dreams

[illegible] journeys.

[illegible]

[illegible] realized life.

[illegible]

a doorway leading back to the surface world, where a shower of gold pours down upon her. After she returns with the gold, her [illegible] stepsister decides to [illegible] and enter Mother Holle's service as well. But the stepsister refuses to [illegible]. [illegible] Mother Holle sets her [illegible] to leave, the doorway covers the stepsister with [illegible] pitch that can never be removed. It does not pay to trifle with the [illegible].

The archetypal impression that a descent into the earth is a plunge into the world of dreams, and the discomfort and disorientation [illegible] in dark enclosed places, have inspired dramatic uses of caverns and subterranean chambers for many thousands of years. When used for religious ceremonies and the meetings of [illegible], underground temples and crypts impress upon [illegible] the need for secrecy. They also carry a strong feeling of [illegible] birth and death.

[illegible] reports [illegible] of [illegible] groups [illegible] uses of subterranean [illegible]. [illegible] demons cannot stand the light of day [illegible] and must be [illegible] underground." [illegible] it was reported [illegible] were based in [illegible] who [illegible] the Church, the sacraments and the [illegible]; they [illegible] that [illegible] underground was [illegible] and [illegible] restoration to heaven. [illegible] as they [illegible] underground [illegible].

[illegible] demons [illegible] the lower regions. [illegible] contact with [illegible] morality. [illegible] was easier to [illegible] the many [illegible] the [illegible] Church placed on one's behavior.

[illegible] the most dramatic ceremonial purposes [illegible] birth and death [illegible] away from the [illegible] world [illegible] by the secret religious [illegible] of second birth. Such rites were [illegible] and then [illegible] treatment [illegible]. These ceremonies [illegible]. The ceremonies were usually compulsory [illegible] at a time when [illegible]. They [illegible]. Whatever the [illegible] was [illegible] culture could [illegible] one a man [illegible] with the [illegible] secrets of [illegible] people.

To become an adult, the child had to be reborn, and in some societies which dwelled near caverns or grottoes, this rebirth was performed in these dark, womb-like places. Joseph Campbell describes the Paleolithic ritual caves of southern France and northern Spain as truly cheerless and awe-inspiring:

> A terrific sense of claustrophobia, and simultaneously of release from every content of the world, at one instant, the total impounded in these more than aboriginal dark abysses, where darkness no longer is an absence of light but an experienced force. During the rites, everything was done over a period of the paleolithic caves, to impose in the youngsters being symbolically killed a reactivation of their childhood fear of the dark.

Campbell reminds us that the fear of the dark, which seems to be universal among children, had been said not only of inability to see potential dangers, but also "a function of the fear of returning to the womb." It is the fear that the child's "recently achieved daylight consciousness and not yet secure individuality should be reabsorbed." It is a longing for the light, for open space, and for freedom, for self-control, rather than control by another. To be a mature human being is to seek the light, and its freedom, which allows one to perform the tasks of an independent life.

The land of the dead

Yet even the earliest humans knew that when death came, the time had arrived to return to the great dark arms of the Earth Mother. It was time to enter the land of the dead, perhaps to be reborn somewhere else in another form. Possibly as early as 200,000 B.C., the Neanderthals of Europe began returning the bodies of their dead to the earth in ritual. Some Neanderthal skeletons have been unearthed which had been placed in a fetal or sleeping position, suggesting they were expected to awaken or be reborn into a new life. Many of them were buried on an east-west axis, which also implies rebirth, as the sun is reborn in the east and travels west every day (the land of the dead was located in the west in many cultures, in the place where the sun sets). Many Neanderthals were buried with sacrificed animals and other food supplies, perhaps to provide the deceased with food in his or her new existence. This universal belief in an afterworld seems to have been with us since the beginning of human history.

"Dead toward the earth, thy mother," wrote the Welsh poet to one about to die. Death like birth was bound up intimately with the Earth Mother. We come out of her womb, ritually and symbolically, if not actually, and we return to her womb when our time on the surface is over, actually in burial, just as there arose the mythic cycles of emergence stories in which the first humans get back underground. There also arose a belief in an underworld into which the spirits of the dead must travel. In most cultures it was important that the dead be properly buried and well supplied for the journey, lest they return as ghosts to rob the living or even try to claim the bodies of relatives or fellow tribe members by stealing their souls.

Therefore the underworld had to be well secured. Its entrances and exits needed to be well guarded so the dead could not escape [illegible]. The Lipan Apache have a story of a woman who, knocked unconscious in an accident, began descending to the underworld. On her way down she passed a [illegible] tree and there saw that parts of bodies, lips, ears, eyes, teeth, were on that tree. "This was the tree upon which hung the missing parts of people still living. When these people die and come to the underworld they pick up the part of the body they have lost and go on whole again." She descended farther until she met the spirit of her mother, who told her to go back. "I have not sent for you to come down here." [illegible] her return [illegible] her body [illegible] and [illegible]. For the rest of her life this woman was given the name "Going to Die."

[illegible] were other ways to [illegible] that the dead reached the underworld and stayed there. [illegible] Calaveras County, California, [illegible] called Moaning Cave. The cave received its name [illegible] when wind blowing past its [illegible] produced a [illegible]. The cave [illegible] a hundred [illegible] disoriented.

[illegible] interesting [illegible] were [illegible] in the 1850s. A group of [illegible] "Mound Builder" people [illegible] before the [illegible] the Miwoks [illegible]. They [illegible] Moaning Cave [illegible] a [illegible] giant who [illegible] human [illegible] devoured them. [illegible] many remains of the [illegible] people at the bottom of the [illegible] in the [illegible]. Anthropologists speculate that the [illegible] people [illegible] because they believed it was [illegible] route to the underworld.

The land of the dead is often separated from that of the living by terrible [illegible] bridges. But there are [illegible] who make the journey [illegible]. The A[illegible] alive [illegible] or accompany the [illegible] who has died [illegible] performed before a crowd of [illegible].

The "black" shaman begins his journey from his own yurt. He takes the road to the south, crosses the nearby regions, climbs the Altai Mountains and, in passing, describes the Chinese desert of red sand. Then he rides over a yellow steppe that a magpie could not fly across. "By the power of songs we cross it," the shaman cries to the audience, and then intones a song which the audience carry on in chorus. Finally he reaches the Mountain of Iron, *Temir toua*, whose peaks touch the sky. It is a dangerous climb, the shaman states the difficult ascent and breathes deeply, exhausted, when he reaches the top. The mountain is sown with the whitened bones of other shamans whose strength did not suffice them to gain the summit, and of their horses. Once he is across the mountain, another ride takes the shaman to a hole, but it is so narrow [illegible] "the way of the earth," or *yer tungi*, the "smoke hole of the earth."

An Altaic shaman's drawing of a trip to the land of the dead.

[illegible] the shaman [illegible] reaches a plain and finds a sea crossed by a bridge the breadth of a hair. He sets foot on it and [illegible] to give a striking image of crossing this dangerous bridge. He [illegible] and almost falls. At the bottom of the sea he sees the bones of countless shamans who have fallen [illegible] for a sinner could not cross the bridge. He passes by [illegible] places where sinners are tormented. He has time to see a man who having [illegible] at dice [illegible] his [illegible] is now nailed to a post by one ear, another who has wandered, is hung up by the tongue, a glutton is surrounded by the finest dishes without being able to reach them; and so on.

Even now [illegible] his life. He has next evade the fierce dogs that guard Erlik Khan. The King of the Dead [illegible] to be the guardian of the door of the king's yurt, and rush into the [illegible] king's presence to request an audience. He gets the king drunk with strong wine brought along for just this purpose, and thus receives the blessing of Erlik Khan and permission to retain the soul of the patient. The shaman, his mission successful, returns to earth on the back of a goose. Rousing himself from his trance, he announces that the one who is ill will recover.

Few cultures have considered the land of the dead a pleasant place, and most people have [illegible] to avoid making that journey. But in the regions around the Mediterranean the underworld grew more and more terrible until it became the Christian Hell, a vast flaming pit crawling with demons and [illegible] sinners. The development of this horrible underworld of punishment [illegible] the cosmologies of ancient Egypt and Mesopotamia. The Egyptian *Book of the Dead*, [illegible] the dead [illegible] gain a happy afterlife [illegible] passwords which allowed his or her spirit to escape the [illegible]

derworld safely, as well as supplications to the judges he or she would meet there in the "Hall of Double Justice."

Many a tomb mural and painted papyrus depicted the scene of judgment. Osiris, lord of the underworld, sat at one end of the hall. In the center stood a great scale where Maat, goddess of truth and justice, weighed the deceased's heart. Nearby stood Ammut, the devourer—a huge female monster with lion, part hippopotamus, part crocodile—waiting to consume the souls of the wicked. Forty-two judges, some with human heads and others with the heads of animals, all dressed in feathered headdresses, sat at Osiris's sides. Each asked probing questions of the deceased, hoping to reveal past sins. For some incorruptible sinners, special honors waited. In a popular Egyptian tale written down in the second century A.D., the hero, after visiting [illegible] in a walk of as great as that of a wealthy man, he witnesses [illegible] down in a vision into the underworld. There he sees a virtuous poor man whose body had been rolled up in a mat and tossed into the ground, [illegible] "[illegible]" clothed in "garments of linen," and [illegible] the wicked rich man, who had been buried with [illegible] having [illegible] door of the underworld [illegible] and rotating on this eve whenever the door is opened or closed, which [illegible] greatness."

The Mesopotamian underworld was even grimmer. *Kur nu gia*, "the land of no return," was often described as a great [illegible] the lip of the earth. With seven walls and seven gates and covered with the dust of death, here the dead dwelled side by side with the [illegible] sword, and [illegible] rich or poor, high priest or own slave, [illegible] a wretched existence "their sustenance earth and [illegible]." A pure burial was the only virtue the deceased might carry into the afterlife. In the Mesopotamian [illegible] dead became hungry shades called *edimmu* and [illegible] far from home or had not been buried with the proper rites. They were not even allowed to enter Kur nu gia. These unfortunate souls were condemned to wander the earth, clinging for food on the piles of garbage that [illegible] the streets of Mesopotamian towns, growing more and more [illegible] as the years [illegible]. Such [illegible] usually took their vengeance against the living [illegible] by becoming vampires.

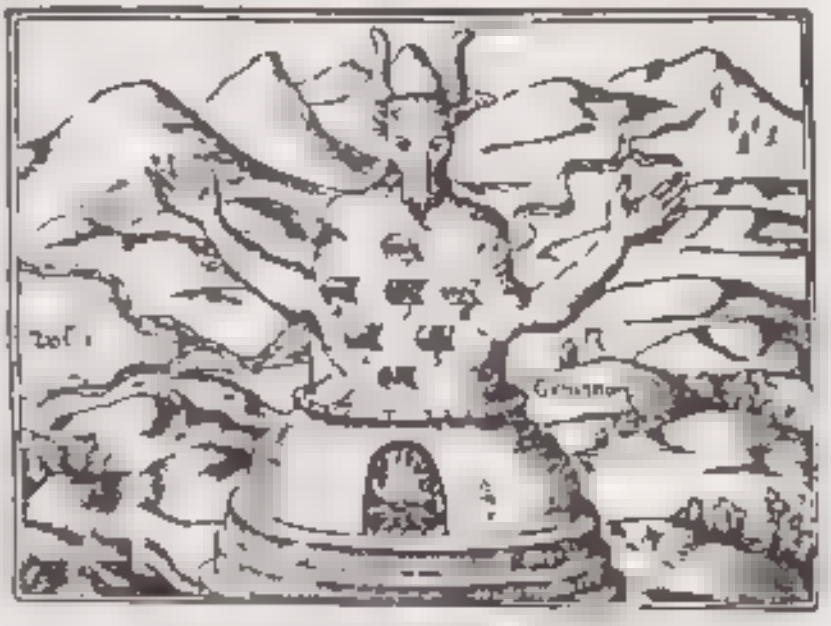
Hell

The ancient Hebrew tribes used the gloomy underworld of the Mesopotamians as the basis of their own underworld, Sheol. In the Book of Job [illegible] Sheol is described much like Kur nu gia:

> Let me alone, that I may find a little comfort
> before I go whence I shall not return,
> to the land of gloom and deep darkness,
> the land of gloom and chaos,
> where light is as darkness.

She'ol was either a deep pit or once again a dusty walled city. Yahweh, god of the Hebrews, did not seem to care what happened to those in She'ol. All there enjoyed an equally miserable and shadowy existence, far beneath the sunny world of the living.

In time, however, this image of She'ol was to change. In the apocryphal *Book of Enoch* we find descriptions of several journeys made by Enoch to the afterworld. He visits a flaming pit in which the fallen angels are forever punished. He also visits She'ol, depicted as a huge mountain with four great hollow places.



Idol of Moloch in the Valley of Gehinnom.

The angel Raphael tells Enoch that these hollow places were created "that all the souls of the children of men should assemble here . . . to the day of the great judgement." One of the hollow places holds the "spirits of the righteous" and the others are for "sinners who have died . . . and spirits shall be set apart in great pain till the day of judgement."

By the beginning of the Christian era, the Hebrew underworld had evolved further. The place of the righteous became known as Paradise, and the place of punishment was called *Gehinnom* or *Gehenna*, which probably took its name from the valley of Hinnom south of Jerusalem. The valley of Hinnom had at one time been the scene of child sacrifices to the Canaanite god Moloch, and later it became the garbage dump of Jerusalem, where trash and animal carcasses were burned. Gehenna was usually described as an enormous realm in the depths of the earth with three entrances—one in the sea, one in the desert, and one in Jerusalem itself. Here the souls of the wicked were punished in flames and gnawed by worms and serpents, and this conception of a subterranean realm of torment was assimilated wholly into the new Christian religion.

Between about the three and seventeenth centuries, Hell was the ultimate fear of every Christian, and the terror of Hell shaped much of Christian society. Hell became a place where a soul might be tortured eternally and brutally for a few momentary transgressions. Hell was hidden forever in the depths from the light of the sun or, for those in earlier times who pictured the earth as flat, it

was the dark hemisphere beneath us and in the earth's shadow, mirroring and inverting the bright bowl of the heavens.

Throughout its many depictions in religious writing, Hell seems to be a macrocosm of the lower half of the human body, which in both its anatomy and its urges—to eat, to copulate, to excrete—reminded the medieval Christian of his or her own mortality and sinfulness. To those who think along such lines, the lower half of the body mocks the aspirations of the upper half—the faith and intelligence of the heart and brain and the creativity of the hands—as the underworld mocks the heavens and the sunlight. In some cultures the dead in the underworld live "upside down." A popular belief of the ancient Egyptians held that the dead in the underworld walked upside down with their feet on the ceiling. Their digestive systems were also upside down, the dead ate with their anuses and defecated from their mouths. In the underworld the low was exalted and the high brought low, and the exaltation of the body's mortality and urges filled the Christian Hell. Hell was in the "bowels of the earth," and like the human bowels, it was filled with sunking gases—the traditional brimstone—waste, and filth, plus the decay of the grave.

The Devil's emissary returns to a womblike Hell after bringing about the Fall of Adam and Eve. From the medieval *Archaeologia*.

Descriptions of Hell unintentionally stressed the fearsome, devouring aspect of the Earth Mother. The very concept of an Earth Mother would have been heretically pagan to those who depicted Hell and its terrors, yet many of the descriptions suggest that sinners damned to Hell were being drawn back into the womb to be restrained and consumed. James Joyce, in his *Portrait of the Artist as a Young Man*, rendered well the claustrophobia of the tormented in the Jesuit priest's terrifying sermon, based on sermons Joyce heard as a boy:

> In earthly prisons the poor captive has at least some liberty of movement, were it only within the four walls of his cell or the gloomy yard of his prison. Not so in Hell. There, by reason of the great number of the damned, the prisoners are heaped together in their awful prison, the walls of which are said to be four thousand miles thick, and the damned are so utterly bound and helpless that, as a blessed saint, Saint Anselm, writes in his book in similitudes, they are not even able to remove from the eye a worm that gnaws it.

[illegible] 1,000,000,000,000 damned souls.

[illegible]

[illegible] nally smothered and consumed by the earth.

[illegible]

[illegible]

[illegible]

[illegible]

bet a group of farm workers that Hell's Gate was no more than an ordinary cave. With only his fiddle and his dog, he entered the cave, and the farm workers followed the sound of his fiddle under the fields until they heard a horrible shriek and the fiddling stopped. The laborers fell back to the entrance and soon they heard the faint sound of running. The fiddler's dog rushed out suddenly, minus its coat and with all its hair burned off. The dog howled, ran away, and was never seen again.

The fiddler was never seen again either, and all presumed he had met his end at the hands of the Devil in the depths of the cave. No one had the courage to look for his body; the laborers covered the cave's mouth with stones and mortar instead. This wonderful story appears to be sheer folklore, however. Not only are there similar versions of the same tale connected with other British caves, but in 1935 the wall covering the mouth of Hell's Gate was torn down, an exploration party entered—and the cave went only a few yards before it ended in solid rock.

In other parts of the world, the Hell Mouth image is clearly linked to the Earth Mother. In India, the traditional image of the terrible devouring Mother is very old; we need look only at the goddess Kali, dark, a devouring time, the bone-wreathed lady of the place of skulls." Kali is also, as Erich Neumann tells us in his book *The Great Mother* (1963), "the hungry earth, which devours its own children and returns in their corpses." Amenait, the devourer of the Egyptian Hall of Double Justice, is a female monster with a huge mouth.

The Mouth of Hell, from the *Rationarius des Pangers*

The Earth Mother is also prominent in the mythology of ancient Mexico. In a Nahua creation myth, the earth began as a beast with numberless mouths swimming in the waters of the great void and devouring all she encountered. She was defeated by the gods Quetzalcoatl and Tezcatlipoca, who tore her in two. Her lower half became the heavens, her upper half the earth, and her mouths became the caverns which descend into her belly. But she still wept if she was not fed; if she did not receive human blood, she would not bear fruit. The blood bowl in which the hearts of the Aztecs' sacrificial victims were offered to the sun had the symbol of the Earth Mother, a land tortoise, on the bottom. The Aztec death goddess was also a devourer; her mouth and vagina bristled with teeth and knives.

These great cosmic mouths of the earth and the Hell Mouth can probably best be seen as reactions to our own mortality. Most humans throughout

history have feared death and the loss of freedom and life's pleasures that accompany it. Many cultures have myths of a "golden age" in the first days in which people never got sick, never aged, and never died until the gods, or an evil or foolish human tricked them into losing their immortality. The rest of us have sickened, aged, and died ever since, and no matter how we try to rationalize our way out of our mortality, we're angry and fearful about it. Our fear of being swallowed by the underworld is part of our anguish at being mortal and having a rapidly and predictable body, whose "laws" urges sometimes rule our lives.

The Christian Hell is an inverted celebration of our mortality. So it isn't surprising that Hell was placed by the Church fathers not only at the center of the earth, but at the center of the medieval universe as well. The earth was the center of the Ptolemaic early Christian cosmos, but Hell was its real concentric center. The spheres of the elements, the sun, the planets, and the stars circled Hell as certainly as they circled the earth. It is almost as if the planetspheres and their gears are copied from by two thousand years when they represented each man and woman as a microcosm of the universe. Our conscious minds are like the bright surface of the earth, and our ideals look heavenward. But the huge, dark subconscious lies beneath that surface and is the hidden center of each person's life, with its urges and motivations.

The underworld of myth and art is a strange combination of earthly womb and fertile ground. Although we are born from the earth and it nourishes and sustains us, it waits hungrily to swallow us again. Out of these strange emotions were born some of the Earth Mother's other children: fairies, gnomes, sprites, and giants. They are strange, wonderful, at times terrible, and they draw us into their subterranean realms at our peril.

The torment of a sinner in Hell, from Father G. B. Manni's *The Eternal Prison of Hell for the Hard-Hearted Sinner*, 1692.

Chapter 2

The Earth's Other Children

> The kabouters are the dark elves who live in the caves and mines. They are small [illegible] and strong and are [illegible] [illegible] and gold. When they were first made they were so [illegible] that they had to live where they could not be seen, that is, within the dark places.
>
> —William Griffis, *Dutch Fairy Tales for Young Folks* (1918)

The West chronicler Giraldus Cambrensis wrote down a [illegible] story in the twelfth century. In the reign of King Dafydd II [illegible] of St. Davids [illegible] his nephew and [illegible] named [illegible] who had once worked [illegible] about the [illegible]. As a boy Elidyr had been sent to a [illegible] school [illegible] but the chief was very [illegible] the teacher beat him [illegible] Finally Elidyr ran away one day when it was warm and [illegible] a stranger [illegible] days. [illegible] by the [illegible] and saw [illegible] man waiting him. "Come [illegible]," said. "I will [illegible] you to a very pleasant country where you can play many games."

Elidyr was perfectly willing to go to such a place, so he followed the two small men into a cave opening and [illegible] through subterranean passages. At last the three came into a beautiful green but strangely dark land. The days there always seemed overcast and the nights were so very black [illegible] moon or stars. Elidyr was brought before the king of that country and his court, and they examined him very carefully. The king approved of the boy and [illegible] him a [illegible] for his own son who was about the same age.

Elidyr was [illegible] by the country and marvelled at the ways of its people. They were slightly shorter than the people of the surface and much more [illegible] with long curling golden hair. The language they spoke [illegible] Elidyr realized later that it was very similar to Greek. They [illegible] [illegible] and [illegible] with [illegible]. The underground people [illegible] the surface [illegible] and [illegible] the boy [illegible] greed [illegible] for the real values of life.

The subterranean kingdom contained a great many precious gems and [illegible] and when Elidyr was allowed [illegible] the surface to visit his mother he told her of the wonders and riches of his new home. She listened closely to his words and asked him if he could visit her again and bring her a little trifle of gold. Of course he said he would, surely never be missed by people who had so much. So one day after he returned to the underground kingdom, while playing with the prince and his friends, he grabbed [illegible]

g[illegible]al a[illegible] an[illegible]ough [illegible] passages to the surfac[illegible] Bu[illegible] as he crossed the threshold of his mother's house he tripped and dropped the ba[illegible] rolled back into the palms of the two small men who had followed him unseen. Before they vanished they looked at the boy sorrowfully, as if they had realized there was no hope for the people of the surface.

Eldor never saw any of the underground race again, and the cave that had served as his entrance to their kingdom seemed to have vanished. He returned sadly to his old life, his teacher, and his lessons, and years later he became a priest. But even as an old man he never forgave himself for the ingratitude he had shown those kindly people.

An illustration of Eldor and the "small men" from the cave in world by John Batten from Joseph Jacobs's *More Celtic Fairy Tales*

Beings light and dark

In the Celtic and German countries of Europe there are long traditions of [illegible] which dwelt in caves, hills, mountains, or ancient burial mounds. These beings were [illegible] the surface only at night, heading [illegible] and [illegible] meadows or roaming the earth about mysterious business of their own. They stole away babies and children and sometimes [illegible] in their subterranean homes. In England they were known as Fairies [illegible] as [illegible] in Scotland as Sidhe or Good People, in France as Fées, and in Germany as Kobolds. Fairy lore is a complex subject, and beliefs in Fairies differed as much from village to village as they did [illegible]. They did, however, share some basic traits throughout western Europe.

Fairies were usually divided into two races—the "Fair Folk" or "High Fairies," who resembled the inhabitants of Earth's surface kingdom, and the "Dark Fairies" who lived underground and were hairy beings who seemed more truly creatures of the night. The race of Dark Fairies has included Trowes, Kobolds, Gnomes, Dwarfs, Trolls, and a host of cavern and mine spirits.

But the more human-looking Fair Folk were also associated with the dangers of bad weather, bad crops, as well, and the European peasant feared and revered them. Even now, in a few remote areas of the Celtic world, Fairies are blamed for bad weather, crop failures, or illness. A number of illnesses were commonly attributed to harmful Fairies before the last century. Strokes, for example, were [illegible] caused by elfshot, the term "stroke" is still a shorter form of "fairy stroke." The Fairy stroke [illegible] a central vision

wh[illegible] the [illegible] carried off [illegible] by leaving a "stock" in its place. The stock was a fairy or a log transformed [illegible] the victim's likeness, [illegible] Victims of polio and other disabling diseases were [illegible] being stocks or changelings and the recognized cure [illegible] expert Katharine Briggs [illegible] was "[illegible] ill treatment" of the supposed fairy child [illegible] to convince the fairies [illegible] their "true" [illegible] from their underground realm. Many well-meaning parents beat or starved [illegible] very likely that the [illegible] of many fairy stories were based on real-life autistic or Down's syndrome children.

[illegible] was a belonging of earth. In a [illegible] Lancashire man saw a funeral cortege of fairies [illegible] himself! He [illegible] common [illegible] fairy folk with [illegible] have led many [illegible] fairies with the ghosts of the [illegible] dead.

[illegible] at their [illegible] passed [illegible] the surface a year [illegible] among the fairy folk. [illegible] when [illegible] the light of [illegible] whether the [illegible]

[illegible] there was a [illegible] the ancient [illegible] the wedding of a [illegible] from the saddle.

[illegible] what had [illegible] asked [illegible] about his queen and [illegible] her. [illegible] I have never heard the name of that queen [illegible] earth again. [illegible] years [illegible]

[illegible]

[illegible]

[illegible] from the Latin.

[illegible]

fore they were caught.

[illegible]

in *Extraterrestrial Visitations from Prehistoric Times to the Present* (1979) tells the story of the Green Children in almost exact detail, except that, for some reason, the locale is transferred to late 16th-century Spain. Sir Richard Ile became, for example, Ricardo de la Cano, local justice of the peace. Burger asserts several times that the story is true and that the children were examined by "specialists from Barcelona." He is unclear as to exactly who the Green Children were, but he implies that they were part of an experiment set up by extraterrestrials or extradimensionals to test the reactions of humans.

Before considering such theories of the origin of the Green Children, we should examine the story in the light of folk belief. The subterranean home of the Children and the "loose and wander" behavior of the girl fit very well within local beliefs about the Fair Folk of that time. There exists an even more intriguing possibility to consider—that the tale began as a pair of two children who had strayed from home and of whom dead, or had been buried alive and then rescued. Had Mr. Briggs remarked that in their countries green was the color of death, the bears were likely to be the food of the dead.

Dark elves and mine spirits

"Dark elves" were rough, rude-looking earth beings, shown in an engraving from George MacDonald's *The Princess and the Goblin*.

While the Fair Folk dwelled beneath the earth's surface in many folk traditions, their physiques were slim, light, and airy; they were not creatures truly *of* the earth. The Dark Elves, however, were quintessentially earthy beings. Those we know best today are the Dwarfs of Germanic folklore, those short, broad, brawny miners from the Grimm tale of Snow White and the fantasy novels of J.R.R. Tolkien. According to Germanic myth, in which they play an important role, the Dwarfs originated as maggots in the flesh of the cosmic giant Ymir, who had been slain by the god Odin and his brothers, and whose corpse became the earth. The gods formed the maggots into dwarfs, but as burrowers they began and burrowers they remained. The gods [illegible] dwell [illegible] and [illegible] them to come to the surface only [illegible] a Dwarf remained on the surface after sunrise, he was turned to stone.

Dwarfs were strange craftsmen and were skilled hammers with metals and precious stones, creating magical weapons, ornaments, and treasures in their underground forges. Among the wonders of Dwarf manufacture that have entered literature are [illegible] the magic girdle of Spenser's *Faerie*

[illegible] turned to its sheath until it had shed blood.

[illegible] found little joy in possessing Dwarf-craft.

[illegible] race died or disappeared.

[illegible] from the Hill-Lady.

[illegible]

[illegible] in the rapidity of their locomotion."

[illegible]

[illegible] gnome

[illegible] to the seekers, and often kill them."

[illegible]

malevolent creatures who did all in their power to frustrate the mortal miners' work, often causing cave-ins.

A nineteenth-century engraving of a kobold

Other German miners claimed there were two races of Kobolds, one malicious and one helpful. Georgius Agricola wrote in *De animantus subterraneibus* (1651) of "goblins who labored in the mines," acting as if they were digging, blasting, and picking away furiously, hauling away great mounds of ore. Yet all their "work" was deceit, for when the miners approached to examine the digging, the rock had never been touched.

The "knockers" of Cornwall tin mines were better disposed toward humans. Robert Hunt in his *Popular Romances of the West of England* writes that "miners say they are a sect, little imps or demons underground. Their presence is considered favorable. They indicate the presence of lodes, about which they work in the absence of miners." The knockers, who were also known as Buccas, Nickers, and Spriggans, were generally believed by the Christian population to be the ghosts of Jews who had been responsible for the Crucifixion. Instead of sending them to Hell, God had sent them to labor underground in mines. This belief, based on the fact that many Jews were involved in tin mining during the Roman and medieval centuries—it was one of the few trades they were allowed to practice at that time—was magnified by the credulous anti-Semitism of the Middle Ages. One legend has it that these Jewish ghosts were imported as laboring slaves, causing deep in the mines on Christmas Eve, but a similar tale related by Jung has the tin miners seem to have been Christians and to have sung willingly:

> On Christmas Eve in former days, the small people or Spriggans would meet at the bottom of the deepest mine and have a Midnight Mass. Those who were in the mine would hear voices melodious beyond all earthly voices singing "Noel! Noel! Noel!" and the strains of some deep-toned organ would shake the rocks.

If the little miners were merely, they would often warn their human counterparts of impending danger in the mines. Sometimes their tappings would

ring out vigorously in a portion of the mine that would soon collapse or be the scene of an accident.

When many of the Cornish miners emigrated to California during and after the Gold Rush, they brought their belief in the Knockers with them. In the California quartz mines the Little men became "Tommy Knockers," and the belief in them caught on among many of the Americans. The Tommy Knockers were, like the other small beings of the mines, exceptions of the miners' anxieties.

A nineteenth-century illustration of gnomes terrorizing a miner.

Some miners said that any human hearing the raps of the Tommy Knockers' picks would be the next to be killed in a cave-in or to be poisoned by underground gas. Following the lead of the Cornish miners, the miners would set a clay figure of a Tommy Knocker with a pipe in its mouth and match-head eyes at the entrance to the mine for good luck. Often the Tommy Knockers were considered the ones responsible when equipment broke down—as in these lines from "Hardrock Hank," a California miner who dabbled in verse:

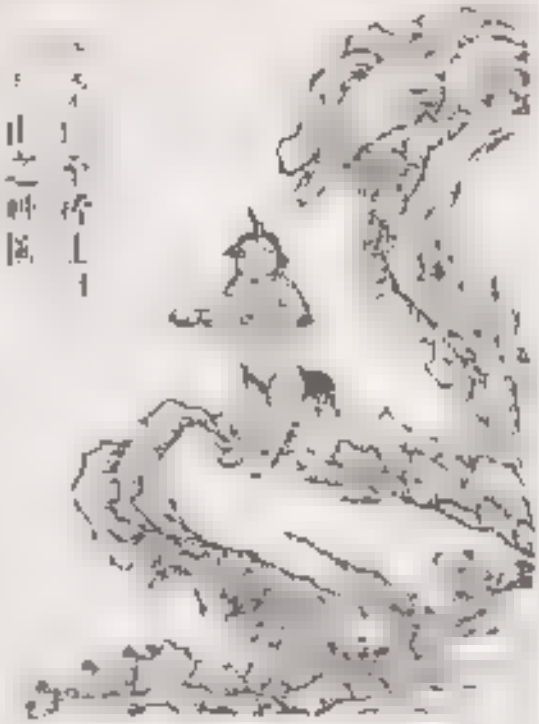
> I'm a hardrock miner an' I ain't afeard o' ghosts
> But my neck-hair bristles like porcupine quills
> An' I knock my knuckles on the drift set posts
> When the Tommyknockers hammer on the caps an' sills
> An' raise hallelujah with my picks an' drills!

There were mine spirits in other parts of the world as well. The Chinese miners told of the Celestial Stag, a seemingly helpful creature who would lead them to veins of gold or silver. When they began to be taken up to the surface, forbidden to leave the mine, the stag would change into a poisonous fluid that spread disease. In some isolated mines there were many celestial stags; if the miners resisted their entreaties, there would be a series of fatal "accidents." The only way to defeat the Stags was to take hold of them and bury them in clay within the mine. The Chinese, strong believers in *feng shui*, divination by the power of the earth, had taken on a great many earth spirits and were reluctant to dig very deeply into the earth for fear of angering them. Among them were several races of hill and mountain spirits who lived under rocks and in caves. The spirits of one such race, the earth, were sexless and had no caves to their

eggs. After they died their hearts did not decay, but lay dormant like seeds for a hundred years and then sprouted into human beings.

Giants and serpents

The huge body of the earth was not always considered female. Among the old Scandinavians the earth was formed by the gods from the corpse of the frost giant Ymir. Ymir was a personification of the wild, chaotic power of the cold, and he was slain by his grandsons Odin, Hoenir, and Lodur, the first three Aesir gods. The three gods shoved the enormous corpse into the pit of Ginungagap, and the torrent of brine that poured from Ymir's wounds overflowed the pit and became the oceans. The Aesir gods then fashioned Midgard, our world, from the floating body—Ymir's bones became the stony mountains, his flesh the soil, his skull the dome of the heavens, and we have already seen how the maggots burrowing through his flesh became the Dwarfs.



A Chinese "one horned mountain spirit" who dwell among the rocks and caves.

Ymir had also given birth to many monsters while he lived. From one of his armpits had sprouted the primeval pair of Jotuns, a malevolent race of giants. A six-headed Troll had burst forth from the flesh of his feet. The giants and trolls multiplied by scores, but when Ymir was slain they all drowned in the ocean of brine save one male and one female Jotun who swam to the north land of the far shore. That froze and became Jotunheim, and here the giants and Trolls prospered once again. Because the Jotuns were destructive beings of the polar darkness and the cold, they hated both the Aesir gods and the humans the gods created.

In popular Nordic folklore the Jotuns and Trolls also roamed the mountains and forests of Midgard. Like the Dwarfs, they dwelled underground in huge caves behind heavy stone doors which could not be distinguished from the sides of the mountains. These caves were filled with great hoards of gold and gems taken from their human victims or as tribute from the Dwarfs. The Trolls and Jotuns were engines of brute strength, carrying up trees, devouring livestock, and often carrying off unwary humans. But they, like the Germanic Dwarfs, could venture from their caves only after dark, for if the sun should shine upon them they turned to stone, and many unusual rock formations and piles of boulders were pointed out as travelers as the remains of giants who had stayed on the surface or been tricked by crafty humans.

Popular folklore told of many giants dwelling in the caves and among the rock formations of Cornwall as well. A typical Cornish giant was Trebiggan, described by Robert Hunt in his *Popular Romances of the West of England*. Trebiggan lived in a cave near Land's End, and his arms were so long that he could pull sailors from their ships when he desired. He was also said "to have dined every day on little children, who were generally fried on a large flat rock which stood at a little distance from his cave." The Iroquois of northeastern North America also had in their folklore a race of Stone Giants, huge, primitive, but very powerful magicians made of the stones of the earth, who did not know how to use the bow, but instead fought among themselves, savagely dividing sectors. They [illegible] the ground [illegible] and threw boulders at one another.

The giant Finn M'Cool as a force of nature, bending the arms of Giant's Causeway in Northern Ireland.

It is said that the giants of folklore are based on our collective memories of being a small child in a world full of grown-ups. The "giant" adults could pick us up and carry us wherever they wanted, paddle us when we did something they didn't approve of, and in general seem to be endowed with mighty power. Giants also represent forces of nature on a colossal scale. They move mountains and rivers, cause earthquakes and volcanic eruptions, and wipe out villages with a powerful stamp of their foot. In Irish folklore, a tiny foreign island off Scotland, Inishtrahull, seeking its mythical origin, are shown saying to an island ruled by a great giant who lives in a cave. The giant sucks ships into the island with his breath, and an old woman who lives there warns [illegible]

> [illegible] one of the ships that you see he has taken up in the ocean with his breath and he [illegible] and eaten them. He is asleep at present and when he wakens he will have [illegible] a similar manner. A large [illegible] and an oak door are on the cave. When the giant draws in his breath the doors open and when he draws his breath in [illegible] are sucked in as fast as though seven small hens and seven large hens, and seven locks were on them.

Here once again, we see an image of a cave mouth as the mouth of a devouring but hungry and weak devourer—a terrible healer. The only way the hero may defeat the giant who tries to suck him into the cave is to place his "short spear" which is not difficult to see as a phallic symbol, and remove the giant's head with one blow.

The giant dwelling in the earth has a very ancient collaborator: the serpent. The ancient Egyptians regarded the snake as "the son of the earth," and the Greek and

[illegible]

[illegible]

[illegible]

second. He arrived there exactly at the moment appointed to turn over the jewels.

Far beneath Patala here dwelled another and far greater, serpent. This was Shesha, the serpent who holds up the world, an immense cobra with a thousand heads. Shesha was the servant of the god Vishnu and often the god was pictured sleeping among Shesha's coils in the shade of his great hood. When Shesha shakes one of his heads the earth quakes, and at the end of each kalpa—every 3,420,000,000 years—he writhes convulsively and destroys the world in fire.

Northern Europe has a long tradition of evil dragons who preyed on humans and their flocks and guarded great treasures. In his *Religion of Ancient Scandinavia* (1906), William Craigie wrote of dragons:

> In various places all over the country there are still shown holes in the earth out of which they are seen to come flying like blazing fire when wars or other troubles are to be expected. When they return to their dwellings, where they brood over immense treasures which they, as some say, have gathered by night in the depths of the sea, there can be heard the clang of the great iron doors that close behind them.

The *Tatzlwurm*, a dragon from Germanic folklore, as described by Athanasius Kircher.

The seventeenth-century Jesuit writer Athanasius Kircher (whom we shall meet in more detail in the next chapter) collected many dragon tales from throughout Europe and Asia and reached some interesting conclusions about the lives of dragons and serpents. Kircher believed that the earth was honeycombed with subterranean passages that were filled with a fantastic fauna and flora of their own, including many kinds of dragons and serpents.

One tale he related came from Switzerland, in which one Victor, a barrel maker from Lucerne, fell into a deep crevasse while searching for wood for wine casks one autumn evening. He was unable to climb out but discovered several caves, the biggest of which was the home of two winged dragons. The dragons were quite friendly toward Victor, and he lived there with them for six months, spending cold nights wrapped in their coils and living on nuts and the water dripping from the underground rocks. When spring finally came, the dragons grew restless. Suddenly one of them spread its wings and flew up out of the chasm. When the second prepared to follow, Victor seized its tail and was carried back up to the mountainside, eventually making his way

back to Lucerne. His tale was met with great wonder, but his return to a regular diet caused his death.

In ancient Greece, a version of the myth of Apollo's battle with the serpent Python at Delphi, dating from about 300 BC, shows us again the relation between the serpent and the earth. The oracular shrine at Delphi, says the myth, was once ruled by the earth goddess Ge. Ge herself spoke the oracles, and her shrine was guarded by the great serpent Python. The god Apollo, when only a boy, came to the oracle and was attacked by Python. Apollo shot a hundred arrows at Python, finally killing him. After cleansing himself of the serpent's blood, Apollo took possession of the shrine, and the speakers of the oracles were ever afterward priestesses of Apollo. The myth is symbolic, once again, of the transfer of power from the Earth Mother (Ge) to the individual consciousness in the light of the sun (Apollo, who was also a solar god).

All of the "children" of the Earth Mother we have surveyed briefly in this chapter—the Fair Folk, the Dwarfs, Giants, and Serpents—we shall see again later in this study. All of them in different ways represent the not-quite-human powers that lie "beneath the surface" of both the earth and human consciousness. They are the wild deep inside us that never grows up and the powers and urges that propel us through life yet we fear might take control of us if we are not careful. They are the forces of a dangerous world lying always beneath the sunny surface.

A "devourer" giant about to be slain at the mouth of his cave, by John Batten from Joseph Jacobs's *More English Fairy Tales*.

Chapter 3

The Inaccessible Center

> Presently she began again. "I wonder if I shall fall right *through* the earth! How funny it will seem to come out among the people that walk with their heads downwards!"
>
> —Lewis Carroll, *Alice's Adventures in Wonderland*

Although *Homo Sapiens* has left its footprints in the dust of the moon and tossed space probes beyond the limits of the solar system, technology has not yet allowed humanity to pry more than a few miles beneath the surface of its home planet. After intensive study of the pressure waves in the earth's mantle using supercomputers, geologists have gone so far as to draw a detailed "map" of the planet's interior. But if scientists are correct, there may never be a way for us to actually visit the center of the earth.

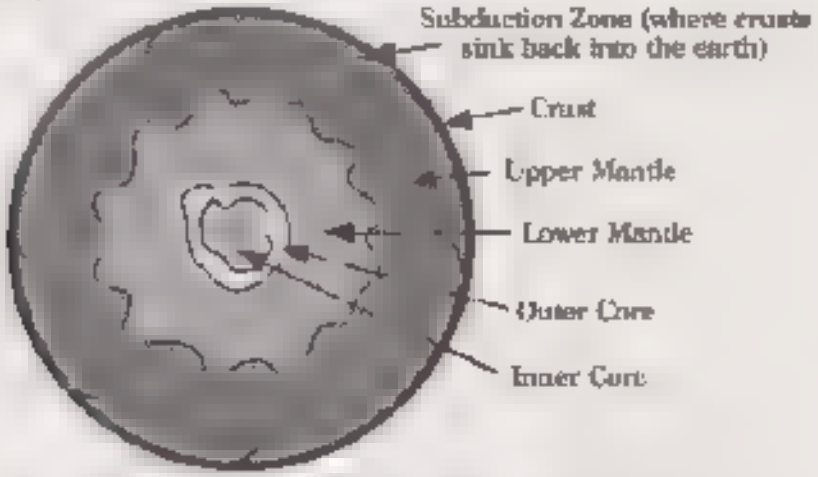
In a recent interview, Julian Goodstein, professor of geophysics at the University of Chicago, was doubtful we could travel any significant distance beneath the earth's crust.

> [illegible] down is impossible. You reach a point where the pressure and temperature are so high you can't go any further. At a pressure of a million [illegible] pounds per square inch, [illegible] over 1,000 miles or over 5% of the distance to the earth's center, the rocks [illegible] and the rock is squeezed so that there is no way you can drill a hole in the earth deeper than that. That's the absolute limit. I doubt you will ever see an instrument down even that far. We'll never reach the deep earth—that is, anything below 10 miles.

Geologists today tell us that the earth's interior is layered like the proverbial onion. They have proved a molten core about 1600 miles in diameter at the planet's center made up of a secondary dense iron mixed with nickel, carbon, sulfur, and silicon at a temperature of over 10,000 F. The inner core is not a smooth ball but a rough sphere flattened like the Earth itself at the poles, and with its own "seas" of rock and "lakes" of iron particles. Surrounding this inner core is a thicker one that extends to 2,000 miles back and is composed of rock squeezed into ridges and depressions. Encircling the core is the 1,800-mile-thick mantle, a nonstress, many-layered mixture of heavy rock under the right pressures, Professor Goodstein described. These pressures are so intense that although the mantle is made of solid rock, it shifts and flows like a liquid that is best defined as *plastic*. Resting on top of the mantle is the outermost crust of relatively lightweight rock, such as granite. The crust is fifteen to twenty-five times thicker under the continents, but only about five miles thick beneath the oceans.

The high temperatures of the earth's interior are generated by the

tremendous mass of the planet—some 6,600,000,000,000,000,000,000 tons of matter—pressing in upon itself and breaking down the radioactive elements such as thorium and uranium in the cores. It is well-documented that temperatures rise steeply even a short distance down into the crust. Parts of the Western Deep Levels diamond mine in South Africa, for example, reach a depth of almost two and a half miles; the temperature of the rocks at that depth average 130° F and the mine must be refrigerated to be worked. At six miles down, at the bottom of one of the world's deepest gas wells in Oklahoma, the temperature of the rock reaches 475° F. Geologists have long planned to drill all the way to the upper limits of the mantle; when they do, they estimate they will meet temperatures of at least 1600°.



How geologists pictured the earth's interior in the late 1980s. The cores, once pictured as perfect spheres, are now believed to have "mountains," "valleys," and molten iron "lakes."

Thus we live our lives on the thin skin of a globe that is far from cool and dead. It is held together only by the gravitational power of its own mass. Anyone who has experienced an earthquake has felt the movement of the great stone plates of the crust shifting on the slow but inexorably powerful convection currents of the mantle. Even when the ground seems calm, the plates of the crust move in different directions from one to six inches each year, slowly changing the shapes of the continents. Most people living along California's San Andreas Fault know that in a few million years Los Angeles and San Francisco will be in approximately the same location. So it isn't difficult once we consider how small we are compared to our home planet and the thickness of the crust that separates us from heat and pressure that could vaporize us in a few seconds to put ourselves in the places of other humans in other times who imagined other great powers, kingdoms, and creatures beneath us.

The shape(s) of the earth

Geology sprouted from the soil of mythology and the center of the earth began its slow separation from the land of the dead under the care of the early

[illegible] just its "top" surface.

[illegible] space between the stars and planets).

[illegible]

> [illegible] thick

Finally Socrates tells us that there is "a chasm which is the vault of the [illegible] passes right through the whole earth." This passage [illegible] all the waters are [illegible] "[illegible] the greatest [illegible] flows round and round in a circle." The river is [illegible] the same [illegible] the souls [illegible] they are dead and after waiting an appointed time they are [illegible] back to earth [illegible] passing between the [illegible] Mountain [illegible] Sea, [illegible] Styx which [illegible] flowing through a "wild and desolate [illegible] the Lake Styx" in the underworld.

[illegible] and hot springs

[illegible] AD 65) seems ominously peaceful:

> [illegible]

He [illegible] a "[illegible] of [illegible] what is there [illegible]

[illegible]

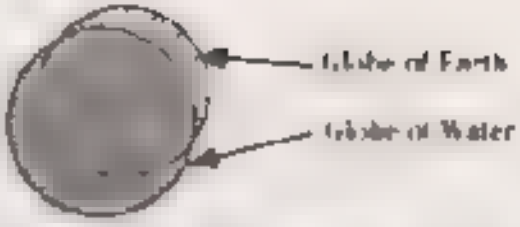
Antipodes and Torrid Zones

The earliest concepts of the earth as a globe were fairly abstract. In the end it was a blend of symmetry (the most ideal geometrical figure known at the time) and [illegible] that propelled the speculations of the early geologists into what are now [illegible] among the Mediterranean. The seemingly [illegible] of the stars around the North Pole, the [illegible] and other lands were a long [illegible] east to west. Philosophers (some [illegible] asserted that [illegible] the earth had [illegible] (so to speak). But these ideas seemed [illegible] and [illegible] and many of them held that the earth was [illegible] divided into two temperate zones, one in the Northern Hemisphere and one in the Southern. Between these two zones lay the [illegible] and [illegible] zone [illegible] on [illegible] the Sahara. The Persians [illegible] as [illegible] to the Greek philosophers and many of their [illegible] about other lands and who may have [illegible] down to [illegible] Africa as far as the Cape of Good Hope protected their [illegible] by [illegible] the [illegible] states. The seas [illegible] were said to be [illegible] but [illegible] to think [illegible] of death and [illegible] the [illegible] of [illegible].

The story of two [illegible] zones [illegible] be [illegible] a [illegible] copy of the Greek world-view of the Stoic philosophers, the Middle Ages. When the Venerable Bede (c. [illegible]) compared the earth to a [illegible] egg he was brought to the notion of Torrid and Temperate Zones:

> The earth was [illegible] placed in the middle of the world, with water in the middle as [illegible] around it, in the same way as the white of an egg surrounds the yolk. The ocean, which surrounds it, washes its shores as far as the [illegible] zones [illegible] which is [illegible] by the heat of the sun, and which [illegible] the [illegible] of the [illegible] and [illegible] them.

The notion of two worlds, one above and one below, [illegible] the medieval theologians for [illegible] that has been [illegible] ever since. If we could never reach from the Antipodean [illegible] to the [illegible] of Adam and Eve, [illegible] possibility of communication with the world [illegible] antipodean [illegible] of beings [illegible] and [illegible] St. Augustine was [illegible] to have been [illegible] by [illegible] and he suggested [illegible] the Southern Hemisphere was covered with water. His followers [illegible] to [illegible] that [illegible] soil [illegible] and [illegible] two [illegible] earth [illegible] now [illegible] each with a distinct center like this:



[illegible]

[illegible] South Pacific a little to the south of Tahiti)

[illegible]

> [illegible] moth

[illegible]

> [illegible] cannot reach the surface they give rise to great earthquakes.

[illegible]

The Great Fire

[illegible]

[illegible] rors of the Pit to be found in the Scriptures.

[illegible] away.

[illegible]

[illegible] and other [illegible] Like Vesuvius, three centuries earlier, Kircher believed the earth's interior was affected by the rays of various heavenly bodies, turning sulfur to gold and mercury to silver among the kettles of the Great Fire.

The earth Kircher described resembled nothing so much as a great round ball of Swiss cheese. Many thousands of passageways honeycombed the planet, he wrote; some were the home of giants and dragons, as well as subterranean spirits and demons who tended to gather in mines (he did not believe in dwarfs in mines, however, writing that they "are no longer found today"). Other passageways were the culverts and pipes of a worldwide plumbing system that connected vast reservoirs of hot and cold water. Still others were filled with fire, and in a [illegible] he wrote that "What spirituous blood is in the human body, that subterranean fire is in the veins of the earth." [illegible] elaborate engravings in his work, a diagram of the "ideal system of subterranean fire cells from which volcanic mountains arise" (but which looks today like a cross-section of an atomic bomb in the instant between its detonation and its explosion), Kircher wrote:

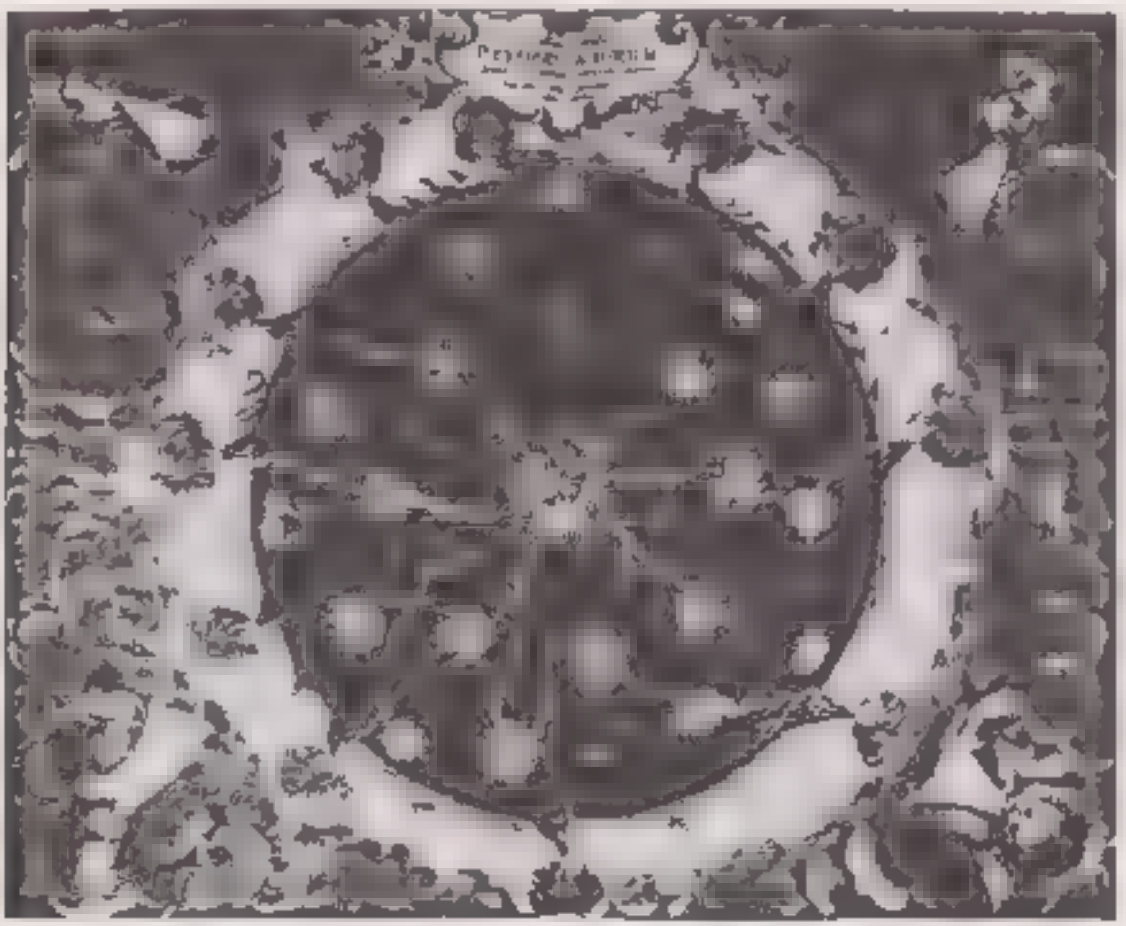
Diagram from Athanasius Kircher's *Mundus Subterraneus* showing the earth's oceans being sucked into an opening at the North Pole and spewed out at the South Pole.

> This drawing portrays the [illegible] of heat or fire or what is the same thing, the fire cells throughout all the bowels of the Cosmos in the wonderful handiwork of GOD. These are variously distributed so that nothing be lacking which is in any way necessary for the preservation of the Cosmos. Also it is not believed that the fire is spread in any [illegible] way, but the cells are placed exactly in this order. For we have examined [illegible] among men ever penetrated down there. By this drawing we have wished to show that the bowels of the earth are full of channels and fire chambers, whether placed in this way or in another.

Kircher's underground water system was ingeniously designed. He thought the winds pushed the waters of the ocean through passages leading to huge lakes beneath the great mountain ranges. One of these reservoirs lay beneath the Alps, another beneath the Andes, and others under Asia and Africa. The heat of the Great Fire forced the water from these reservoirs to the surface, forming the springs that supplied the world's rivers. He also described subterranean rivers connecting the Black Sea, the Caspian Sea, and the Persian Gulf were it not for the evening [illegible] of these channels, the Mediterranean would overflow.

After [illegible] explaining the mechanisms of ocean currents, Kircher told his readers that there was a great passage through the earth from the North Pole to the South, and that all the earth's waters were sucked in through a great whirlpool in the Arctic and spewed out again in the Antarctic. He wrote that

any explorer trying to approach the South Pole would never reach it because all currents flowed away from it, and any explorer attempting to reach the North Pole faced an inevitable death in the maelstrom.



Athanasius Kircher's Central Fire fed subsidiary centers of fire scattered through the earth's interior. Those reaching the surface formed volcanoes.

Donato Rossetti of Livorno, lecturer on logic at the University of Pisa, did Kircher one better in his *Antignome Fisico-Matuematiche* of 1667. Rossetti proposed that at the center of the earth there beat a colossal heart, like a human heart, its two ventricles "dilated and contracted with diastole and systole every twelve hours." The throb of the planetary heart could be felt in the change of the tides and the shifting of the winds. Johannes Herbinus, too, wrote in 1678 that the oceans swirled forever through "the earth's viscera" from the North Pole to the South.

In 1685, Edmond Halley, the scientist who first predicted the return of the comet that now bears his name, became the editor of the *Philosophical Transactions* of the Royal Society of London. In 1692, Halley published a paper there that planted the seed of the hollow-earth theory, and set the stage for the rest of this story.

The four concentric earths

[illegible]

[illegible]

[illegible]

ertheless, few of its readers took the hypothesis seriously. The French scientific community, for example, welcomed Halley's tables of magnetic variations, but laughed at his explanation for them. Halley, however, continued defending his hypothesis as he gathered more data. He spent the years 1698–1700 sailing around the Atlantic taking magnetic readings (and putting down a mutiny attempt along the way). In 1716, he was offered an opportunity to develop his theory even further.

Diagram based on that in Edmond Halley's article in the *Philosophical Transactions*, 1692, showing the three concentric inner spheres of his proposed earth.

There was a magnificent display of the *aurora borealis* over much of Europe on March 6th of that year, and the Royal Society asked Halley to write a description of the phenomenon. He complied willingly, and the resulting article contained his theory of the aurora's origin as well. Isaac Newton had recently demonstrated that the earth's diameter was slightly less at the poles than at the equator, and Halley interpreted Newton's finding to mean that the outer sphere of his four-part earth was thinnest at the poles. It was thin enough, he argued, to allow the escape of some of the luminous material that provided light to the interior spheres, and once the luminous material had leaked into the outer atmosphere, it was set in motion by the earth's magnetic field.

Halley's hypothesis of several magnetic poles within the earth—one for each of four concentric spheres—and the possibility of (in Halley's words) "a more ample creation" those poles and spheres implied was soon consigned to the wastebasket of mainstream science as later researchers continued measuring the earth's magnetism. But his theory was of interest to several of the leading minds of the day, most notably the indefatigable churchman Cotton Mather. In his book *The Christian Philosopher* (1721), Mather included it in his discussion of "magnetick Vertue".

> Isaac Newton has demonstrated the Moon to be more solid than our Earth, as one of [illegible] will have we do then suppose the Sun to be a Cavity. Mr. Lowell [illegible] there may be inhabitants of the lower Sun, and many ways [illegible] right for them. The diameter of the Earth being about eight thousand English Miles, it was easy [illegible] Miles for a Vacuum, and a vast Air-sphere for the Air contained with it!
>
> [illegible] we are go[illegible] beyond human conjecture, we have log as far as is fit any Conjecture should carry us!

But conjecture was to [illegible] a whole longer among a few orthodox [illegible] years before the evidence piled up too strongly against a hollow planet. And it [illegible] years after Lowell's original paper appeared in the *Transactions* [illegible] Lowell [illegible] one of the most important mathematicians of the last three centuries (he invented the binary quadratics and produced a more sophisticated calculus and a scientific essay [illegible] physics). He believed [illegible] Mars's hollow [illegible] reflecting light rays again [illegible] Lowell's complex set of [illegible] processes [illegible] great [illegible] seeds [illegible] a great [illegible] bubble. But [illegible] was not [illegible] the [illegible] place [illegible] that served for this [illegible] of the interior "sky."

[illegible] a Scottish [illegible] mathematician best [illegible] theory [illegible] proposed a [illegible] about the [illegible] Where [illegible] suggested the possibility of "[illegible] Lowell [illegible] proposed a growing core in an [illegible] from the [illegible] years [illegible] Sir William [illegible] magnetism [illegible] his hollow earth. He even gave us [illegible] names: he called them Pluto and Proserpina.

[illegible] and [illegible] marked the [illegible] among other [illegible] but [illegible] was [illegible] when the [illegible] Army officer from the Mississippi Territory [illegible] "Theory of Concentric Spheres." Symmes [illegible] the [illegible] into the inner world [illegible] only for those courageous enough to travel it.

Chapter 4

Symmes's Hole

> Has not Columbus *one* aspiring son,
> By whom the unfading laurel may be won?
> Yes! history's pen may yet inscribe the name
> Of SYMMES to grace her future roll of fame.
>
> —Moses Brooks, for a Symmes fund-raiser, 1824

In the center of Ludlow Park, in the middle of the middle-sized city of Hamilton, Ohio, stands a monument to the central character of the story of the hollow-earth idea. It is the gravestone of a man stubbornly obsessed with the idea of a new world inside the world. When I visited it in 1977, the monument squatted sadly in a nest of weeds, behind an iron-and-concrete fence placed there to frustrate vandals, although at the time it shared its little plot with an abandoned tire. I had to press my face against the fence to read the nearly illegible inscription on the north side of its weatherbeaten sandstone pillar:

> Captain John Cleves Symmes was a philosopher and the originator of "Symmes's theory of Concentric Spheres and Polar Voids." He contended that the earth is hollow and habitable within.

Atop the five-foot pillar sits a pitted, sorry-looking model of the earth, turned almost on its side to reveal a large cylindrical hole from the North Pole to the South.

There is little about the gravestone of John Cleves Symmes to inspire most people. But the man and the idea the monument commemorates were very much on the minds and tongues of Americans in the decade between 1820 and 1830. On at least nine occasions petitions signed by hundreds of the Captain's supporters were presented and debated before Congress, with the goal of financing an expedition to discover the lands within that vast opening in the North Pole. John Cleves Symmes was determined to be the leader of the first journey from the outer to the inner world, and to conquer the inner world for the United States.

"Not considered a gentleman"

Symmes was born November 5, 1779 in Sussex County, New Jersey. He was the namesake of an uncle, Judge John Cleves Symmes, who had been a New Jersey delegate to the Continental Congress during the American Revolution and who later moved west to help found the city of Cincinnati. Not much is recorded of Symmes's early life, other than that he received a "good

common English education" and from the beginning showed a strong interest in mathematics, the natural sciences, and stories of exploration. "I remember at the age of eleven, in Jersey," Symmes wrote a few years before his death, "while reading a large edition of Cook's Voyages, my father, though himself a lover of learning, reproved me for spending so much of my time from work and said I was a book-worm. About the same age I used to harangue my playmates in the street, and describe how the earth turned round, but then, as now, however correct my opinions, I got few or no advocates."

Nevertheless, the occupation Symmes chose was not that of a scientist but a soldier. In 1802, at the age of 22, he enlisted in the U. S. Army as an ensign. He served at several forts in what was at that time the distant Southwest of the new nation—Mississippi and Louisiana—and while stationed at Fort Adams, Mississippi, Symmes fought a duel with a fellow officer, one Lieutenant Marshall.

The incident was described by Symmes in a long letter to his brother that nearly burst with priggy self-righteousness. It seems that Symmes's air of overconfidence irritated some of his peers, and a rumor spread that he had extorted money from a subordinate he had granted a leave. When Symmes one day demanded to see some records of Lieutenant Marshall's company in a tactless fashion, Marshall handed them over with the remark that Symmes was "not generally considered a gentleman." Symmes was outraged and immediately challenged Marshall to a duel, but the Lieutenant declined to fight one of Symmes's reputation. Symmes fumed off, but soon after challenged Marshall again; again the Lieutenant refused. Finally Symmes stormed over to Marshall in a frenzy of temper after parade, swearing to "fall in with Mr. Marshall when he had his sword on, and wring his nose." Symmes drew his own sword and challenged Marshall to fight him on the spot. The weary Lieutenant finally agreed to the duel, to be fought the next morning.

John Cleves Symmes, father of the Hollow Earth Theory, a few years before his death.

Symmes was ecstatic. "I glided to my quarters as possible like a man intoxicated with pleasurable passion. One of my messmates said I had been drinking wine." When the duel was fought, Symmes aimed for Marshall's

hip but instead shattered Marshall's thighbone, leaving the Lieutenant with a lifelong limp. Marshall's bullet nicked Symmes in the wrist after passing through the seat of his pants. Symmes coolly ignored the wound; it became infected and he spent the next six weeks in bed with a fever, satisfied that his honor had been defended. One of Symmes's biographers tells us that Marshall was afterward befriended by Captain Symmes, who always spoke of this duel with regret.[illegible]

At the beginning of the War of 1812, Symmes was senior Captain of the new Regiment of U.S. Infantry stationed at the mouth of the Missouri. Eventually, the regiment was ordered to the Canadian border, and almost as soon as they arrived they were sent into a battle known afterward as the Battle of Lundy's Lane. The commanding general praised Symmes's courage in leading his troops, and soon after the battle Symmes and his men made a successful raid against the British. Symmes became a minor hero in his land when he "spiked the first cannon with his own hand."[illegible]

Symmes retired from the Army in [illegible] a [illegible] He [illegible] chosen the life of a frontiersman; he obtained from the governor of the Missouri Territory a special license to trade with the Indians and supply the troops, and he set up a trading post in St. Louis. In [illegible] he had married Mary Anne Lockwood, the widow of a fellow officer, [illegible] One of them was a son [illegible] Americus Vespucius Symmes; another was a daughter named [illegible].

In St. Louis Symmes returned to his private scientific studies, and he began [illegible] the planets. We can be fairly certain that one of the books he read was Cotton Mather's *Christian Philosopher*, with its [illegible] Coming as he did from an educated family with a [illegible] background, [illegible] one of his books, the *Philosopher* [illegible] to have been [illegible] books Symmes [illegible] the idea that was to be known as "Symmes's Theory of Concentric Spheres [illegible] and [illegible]." As he first expressed it, his theory was simple:

> that the earth, as well as all the celestial orbicular bodies existing in the universe, visible and invisible, which partake in any degree of a planetary nature, from the greatest to the smallest, from the sun down to the most minute blazing meteor or falling star, are all [illegible] spheres [illegible] with an aerial [illegible] and considered [illegible] spheres [illegible] the organ of sight [illegible] and [illegible] change its position [illegible] universal pressure, which is weakened by the intervention of other bodies [illegible]

[illegible] toward the points of decreased pressure.[1]

[illegible] centric spheres, open at the poles, as well.

[illegible] than the other

[illegible] that it is all one sentence.

was magnetic, confusing explorers who subscribed to the orthodox picture of the earth. These explorers merely warped about on the verge, instead of actually entering the opening. Until an explorer reached the Arctic with a true idea of the earth's shape, the nature of the polar regions would never be known to orthodox science.

An even stranger hypothesis was Symmes's theory of the true nature of the Magellanic Clouds, those two nebulae visible only from the southern hemisphere. Perhaps the sightings of the Clouds available to Symmes had been made only from the South Atlantic; in any case, he proposed they were not celestial phenomena at all, but the reflections of Kamchatka and the South Island of New Zealand seen across the rim of the southern opening.[7]

The concept of holes at the poles was not, however, original to Symmes. We can find it in *The Messiah*, a massive religious poem written by Friedrich Klopstock [illegible] in early German Romantic [illegible]. In the [illegible] case of *The Messiah*, the angel Gabriel descends from heaven into the hollow center of the earth through a great opening at the North Pole, [illegible] by a [illegible]. Klopstock's hollow world is like the one proposed by Leonhard

The earth as conceived by John Cleves Symmes, showing the North Polar Opening and the inner spheres. Adapted from an illustration in American Symmes's book.

Elder world. The addition of the polar opening and various theological trappings. Here the hollow is the home of angels responsible for outer-world affairs, as well as the location of Limbo.

> Where, far from us, the earth turns on its center in a vast concave filled with a pure ether, in the midst of which is a sun which swims in a luminous fluid, from this source, life and warmth ascend into the veins of the earth.
>
> On this sun Gabriel alighted. Around him assembled the guardians of monarchies, the angels of war and death. Round the seraph also flocked the souls of those children who had just entered into life, but fled weeping with the piteous cries of childhood.

The Messiah, however, has never been well-known in English-speaking countries, although Klopstock was one of the premier poets of his time in his native Germany, and *The Messiah* was his *magnum opus*. It is possible that Symmes was familiar with it, but we cannot know for sure. In any case, the Captain, once he had decided the earth was hollow, needed a way to enter the inner world, and since the poles were the only large areas of the earth still unexplored in his day, they were the logical locations for openings.

Although Symmes, as we shall see, did his best to fabricate physical laws allowing for the formation of a hollow earth, it was his notion of polar openings that earned him the greatest ridicule. As Ohio historian Henry Howe put it in 1900: "Symmes' Hole was a phrase more or less on everybody's tongue, the papers of the decade between 1820 and 1830 were more or less full of Symmes' Hole. It then suddenly disappeared, the reply of it was, and with a grain. He is gone, I expect, down to Symmes' Hole."

"Hollow, and habitable within"

After two years of zealous study, contemplation, and—we can be sure—heated discussions over the counter of his trading post, Symmes composed and printed a circular for the world to consider. He sent copies of his *Circular No. 1* to every city and town of any size in the United States, every college and scientific association in America and Europe, and all the members of Congress.

LIGHT GIVES LIGHT, TO LIGHT DISCOVER—"AD INFINITUM."

St. Louis, (Missouri Territory)
North America, April 10, A.D. 1818.

TO ALL THE WORLD:

> I declare the earth is hollow, and habitable within, containing a number of solid concentric spheres, one within the other, and that it is open at the poles 12 or 16 degrees. I pledge my life in support of this truth, and am ready to explore the hollow, if the world will support and aid me in the undertaking.

Jno. Cleves Symmes
Of Ohio, late Captain of Infantry

> N.B.—I have ready for the press a Treatise on the principles of matter, wherein I show proofs of the above positions, account for various phenomena, and disclose Doctor Darwin's *Golden Secret*.[2]
>
> My terms, are the patronage of this and the new worlds.
>
> I dedicate to my Wife and her ten Children.
>
> I select Doctor S. L. Mitchell, Sir H. Davy, and Baron Alex. de Humboldt, as my protectors.
>
> I ask one hundred brave companions, well equipped, to start from Siberia in the fall season, with Reindeer and slays, on the ice of the frozen sea; I engage we find warm and rich land, stocked with thrifty vegetables and animals if not men, on reaching one degree northward of latitude 82; we will return in the succeeding spring.
>
> J.C.S.

Symmes appended to his circular a certificate testifying to his sanity, so he must have realized the boldness of his proposal. [illegible] Martin [illegible] [illegible] the *History of [illegible] County* (1881) [illegible] that the circular was "overwhelmed with ridicule as the production of a distempered imagination or the result of partial insanity. It was [illegible] newspapers." [illegible] scientists and academics who received the circular ignored it. The French Academy of Sciences [illegible] and dismissed it as "not worthy of consideration."

But Symmes [illegible] stubborn [illegible] up his [illegible] [illegible] he [illegible] his researches and writing [illegible] newspapers [illegible] his family [illegible] on a farm near Newport, Kentucky. In [illegible] he [illegible] the first in a series of [illegible] to promote his theory, [illegible] large [illegible] over Kentucky and [illegible] water for drinking).

Unfortunately, Symmes was not much of a speaker. One of his [illegible] Wells [illegible] "The arrangement [illegible] was [illegible] and dry, and his delivery was poor." [illegible] a sense of humor [illegible] the ability [illegible] with so many people [illegible] accept his overwhelming proofs that the earth was a series of hollow concentric spheres. His lectures were [illegible] was beyond him [illegible] and he had a certain charisma. He converted a small number of his listeners to his views, [illegible] in the [illegible] Symmes [illegible] be given the benefit of the

---

[2] Symmes refers here to *The Botanic Garden*, Canto IV, line 120:

O Sylphs! disclose in this inquiring age
One golden secret to some favour'd sage.

In Symmes's mind the secret was the true nature of the polar regions, and the "favour'd sage" was, of course, Symmes himself.

[illegible] proved him wrong. They also proved Symmes's suggestion that the [illegible] North American West be subdued, and even one day join the Union.

A month before Symmes took a [illegible] his proposal [illegible] by the never [illegible] large family. One wealthy benefactor he sought so earnestly did not step up to help him. But one many of today's alternative-reality supporters, the captain's notions and ideas proved irresistible to the press. A writer for the *Western Courier* of November 2, 1818 speculated on what might be the news 100 years in the future *if* Symmes was right:

THE YEAR 2150 ANTICIPATED

[illegible] The marble monument at Newport, which [illegible] was erected [illegible] to the memory of that great philanthropist and [illegible] John Clever Symmes, fell to the ground on the 5th...

[illegible] which [illegible] such to [illegible] as we [illegible] of [illegible] and [illegible] separated [illegible] from error and barbarism [illegible] world.

[illegible] Two members of Congress [illegible] the state of [illegible] [illegible] they [illegible] brought [illegible] the Vestian members, and [illegible] ter a vessel for their conveyance to this city.

[illegible] reached the United States on the 30th ult.

Symmes also used his [illegible] to petition the government to [illegible] his polar expedition and [illegible]. One of the [illegible] such [illegible] was presented to the House of Representatives by Rep. [illegible] Johnson of Kentucky [illegible] "[illegible] to explore the North Pole [illegible] by Captain John Cleves Symmes, [illegible] for the purpose of making [illegible] in geography, natural history, geology, and astronomy, but opening new sources of trade and commerce."

[illegible] Foreign Relations [illegible] Rep. [illegible] of Pennsylvania, who felt Congress [illegible] the [illegible] waste [illegible] stress [illegible]. As the representative [illegible] suggested he [illegible] the Commerce Committee, the [illegible] matters being [illegible] to establish a commerce with the [illegible] states. [illegible] and the [illegible] [illegible] respectable signatures [illegible] the [illegible]. More petitions followed rapidly: one was from South Carolina, another was from Pennsylvania, [illegible] from Ohio, not all [illegible] the same [illegible]. Senator Benjamin Douglas of Ohio brought a pro-Symmes petition before the Senate [illegible] equally [illegible] success.

"A great saving of stuff"

[illegible]

[illegible]

[illegible]

[illegible] wonderful effects ascribed to it in the new theory

[illegible]

[illegible] and... *a great saving of stuff.*"

[illegible] the center of the planet.

[illegible]

> concentric spheres, must form all the others on a plan more or less the same. If we form any opinion in relation to our own planet in particular, whose poles have never been explored, would not reasoning from analogy bring us to the conclusion that all bodies of matter are formed similar to that of Saturn, unless we have positive evidence to the contrary?

That Symmes managed to mistake the rings of Saturn for one in a set of concentric spheres is testimony to his obsessive desire to see the earth proven hollow. He didn't stop with Saturn, however. He also said that what astronomers called the Martian polar cap was actually a polar opening allowing us a peek into a concentric Mars. Symmes and McBride also asserted that the cloud belts of Jupiter were in reality a remarkable set of concentric spheres, the outermost sphere was ringlike and each succeeding interior sphere was more narrowly cylindrical. Thus the Jupiter they proposed looked something like this:

Both Symmes and McBride made much of the reports of Arctic explorers who, it appeared, had witnessed many animals and fish migrating north for the winter instead of south and returning well-fed. "Whales, mackerel, and herring come down from the north in spring at their best and fattest," ran the proof. "The frozen zone could not produce or sustain them. . . . Obviously they came over . . . from the 'air country within the earth.'" The problem with this argument, stated the *Quarterly* reviewer, was that it was simply not true, as it was based on fragmentary and undocumented reports—and observations made by biologists in the nearly two centuries since have proven the reviewer correct. "The deer, musk ox, and other quadrupeds, mentioned by our author are not properly migratory animals, and their occasional changes of situation are irregular, and seem to be governed only by the search of food." In Symmes's day it was not known that the Arctic Ocean included the North Pole and it was not known that a permanent ice cap covered much of the Arctic Ocean. The migrations of fish and marine animals in high latitudes have been well documented today, and they do not migrate farther north in the winter. Yet reports of animals migrating north for the winter—and by implication into the warm interior world—were used by hollow-earth proponents, as we shall see, until the 1960s.

The *American Quarterly* reviewer saved the greatest scorn, however, for the idea of inner-world navigation. He pointed out meticulously that once inside the great hollow earth shell Symmes proposed, a person standing in any spot would be attracted by the gravitational pull of the hemisphere above him and spheres above him. In the case of concentric spheres, almost as much as the

hemisphere he was standing on. Inside, he said, the centrifugal force of the earth's rotation would reverse gravity rather than oppose it, but the centrifugal force was so weak it would have little effect on the inner world gravity. Thus if we imagine a single arrow shell 100 miles thick, a 5-foot-tall man standing on the inner equator, where the centrifugal force would be greatest, would weigh eight ounces. The sensation at 60° inner latitude would be [illegible] and "might fly through the air with great ease, by the aid of a lady's fan."

The only problem with the pleasant concept of feather-light inner world life is that it would be very hard to swim in hot flying. The power of gravity in the oceans of the inner world would be so strong that all the oceans would be sucked into the polar openings, like bathwater down the drain. To be fair, Symmes had provided for the gravity in the inner world. His crew in a boat and sails were pressed against the sides of the inner spheres by the force of the aerial fluid filling the spaces between the spheres. But those who resented the existence of the inner spheres were equally unconvinced of the existence of the aerial fluid.

Expeditions that might have been

Such arguments were only beginning to be Captain [illegible]. He was [illegible] "I challenge any opposer [illegible] to show as strong reasons why my theory [illegible] as I can show [illegible]." He was [illegible] the world to his side and [illegible] join a Russian expedition being formed to explore Siberia. The American minister to Russia presented Symmes's request to the chancellor, Count Romanoff, in St. Petersburg. The count replied that he was [illegible] and interested in a possible [illegible] Captain's request. But Symmes was forced to withdraw at the last minute. He was unable to raise enough money to pay his passage to the Russian [illegible]. Later, a [illegible] suggested to Symmes that the government [illegible] the Russian [illegible] expressed a great interest in his ideas.

[illegible] to strike out on a new venture for the [illegible] with new vigor, accompanied by the second of his [illegible] sons, a young [illegible] newspaper [illegible] Reynolds. Reynolds arranged an [illegible] and when Symmes collapsed [illegible] Reynolds began [illegible] his place. [illegible] Symmes had [illegible] achieve. Reynolds was a handsome, [illegible] looking [illegible] had two things Symmes did not—a sense of humor and a [illegible] personality. [illegible] advantage on the lecture circuit. When Reynolds retired to a skeptical audience in Chambersburg, Pennsylvania, on January [illegible] [illegible] to support a polar expedition [illegible] the expedition would be trifling and [illegible] performance would probably be [illegible] Symmes's theory should be [illegible]

[illegible] Pennsylvania [illegible] and the President at a [illegible] of the expedition. Symmes's theory, they stated, was "quite as reasonable as that of the great Columbus" and "better supported by facts."

When Symmes and Reynolds reached Philadelphia, however, the two men began to argue. Reynolds felt that since he was doing most of the lecturing, he should be able to control the theory's [illegible] — not as a certain truth, but as a [illegible]. Reynolds was interested in the hollow earth and began to wane as his passion for its lost [illegible] American [illegible] grew. Symmes's [illegible] stress, however, had not lessened with his health. He refused to let Reynolds speak [illegible] as it were [illegible] and the two men parted.

Reynolds did not [illegible] Symmes's theory entirely. He [illegible] his own interpretation of the [illegible] book, *Remarks on a Vestige of Symmes*, [illegible] Captain Cook [illegible] *American Quarterly Review* [illegible] "[illegible] the polar region [illegible] nearer the pole the less ice."

After a time, however, Reynolds [illegible] become [illegible] America's [illegible] President [illegible] Secretary of the Navy [illegible] South Pole with [illegible] However, Reynolds [illegible] however was [illegible] with [illegible] that was [illegible] complete success. [illegible] Antarctica [illegible] South America behind. Reynolds [illegible] and returned [illegible] years [illegible] to publish [illegible] the [illegible] expedition was [illegible] but he [illegible] an outcast. Reynolds's "Mocha Dick, or the White Whale of the Pacific" [illegible] *The Knickerbocker* [illegible] interest by Herman Melville, who was [illegible] expand it into his classic novel.

[illegible] Symmes's [illegible] his [illegible] voyage [illegible] Symmes's [illegible] Symmes's theory, partly a [illegible] The [illegible] page [illegible] "[illegible]" [illegible] a pseudonym. Some scholars [illegible] Congress—[illegible]

to Symmes himself, but this is very unlikely. The Captain was a simple man, a poor writer—not that *Symzonia* is very well written, but Symmes's own prose was far worse—and so humorlessly devoted to his theory that he never would have parodied his beliefs. The author of *Symzonia* was more likely a sophisticated Easterner, someone like the Jared Sparks who wrote a ruthless tongue-in-cheek review of the book for the *North American Review*, a Boston journal, in 1826. Sparks spent the entire review lampooning Symmes and paid little attention to *Symzonia* itself.

Frontispiece diagram of the hollow earth from *Symzonia* (1820).

Symzonia satirized the "manifest destiny" attitude of Americans of that day—the belief that the world belongs to America to explore and exploit. "Captain Seaborn" tells us how he sailed southward on a sealing voyage, planning to sail into the South Polar Opening, but not telling his crew of his plans until the last minute. He claims all the new lands he discovers as he passes over the "icy hoop" of the southern verge, and he takes possession of all of them for the United States, naming the new islands and seas after himself and members of his crew. Dollar signs roll in his eyes when his first mate, Mr. Boneto (i.e. Bonito—most of the crew are named after fish) announces a take of a hundred thousand sea skins. When the ship has passed completely within the opening and reaches Symzonia, the large inhabited country beneath the Southern Hemisphere, Seaborn is prepared to treat the Symzonians as ignorant sav-

ages. He is shocked to find them more civilized and intelligent than the Americans.

An interesting aspect of the meeting of the Americans and the Symzonians is the manner in which they view each other's skin color. Since no direct sunlight reaches Symzonia, only infrared light, the Symzonians' skins are almost pure white. Seaborn writes:

> I am considered all over an American, and my skin was always in my own country thought to be one of the finest and whitest. But when one of the internals placed his arm, which is exposed to the weather by the side of mine, the difference was truly mortifying. I was not a white man, compared with him.

Symzonia is a utopia ruled by a council of the wisest men of the country. Of the women, the only fashion the women of Symzonia demonstrate their wisdom by is their devotion to Motherhood, and the most grievous sins of their culture are war and race hatred. Any "externals" found guilty of either crime are banished to a colony on the north-eastern edge that is exposed to sunlight, and over generations these rating essays and their descendants grow darker, weaker, and more similar. (In fact, executioning Seaborn, the Symzonians thought he was one of these banished folk, and his mistake led Seaborn to speculate

> that we externals were more Jews than Gentiles of Israel, some of whom, preferring the "fleshpots" near Egypt, or Asia or America, might have peopled the external world. The gross sensuality, the operate passions, and beastly habits of the externals attested against us.

Although the criticism here is aimed at the proud, materialistic white American, it also suggests that the darker one's skin, the more degenerate one's soul. The latest notion that our ancient ancestors were a superlatively *white* race and we are lighter and—according to our skin color—more or less degenerate offspring (as we suddenly see) Edgar Allan Poe and has popped up with disturbing regularity ever since, one of the twenty-first century's emerging myths, a number of white supremacists today who believe the true home of the Aryan race is "inside."

But Seaborn meets a fate similar to a well-to-do explorer. When the internals realize how violent and materialistic the visiting Americans are, Seaborn and his crew are banished from Symzonia and warned never to return. On the voyage back to the United States, a blunder by Seaborn has caused them to be lost in the open world, lost in a storm, and when he reaches home he loses his fortune by selling his cargo of sealskins to a stocker middleman. At the end of the book, wanting in a very little money, he offers his services to the crew in the hope of getting financial backing for another trip "inside." Seaborn clings to the very last to his dream of making a fortune establishing trade with the Symzonians.

In his review of *Symzonia*, Jared Sparks was even less gentle with the great, often pronounced by scientists, of an American environment on the earth

> The addition to our population would be almost immeasurable. It is well known that in the vocabulary of political science, a nation is not the first one discovered, are heathen savages, and barbarous, of course, wholly without right or title to the land on which they reside, which the property immediately vests in the sovereign and confederated sovereignty of the discoverer, who besides, and sometimes, uses an expressive phrase to "extinguish" the Indian title, which process is commonly happened, has the Indian nation gushed with it.

Symmes also considered the Indians to be made from trade with the inhabitants of the inner world:

> We shall be easily supplied at market for our produce. There is every reason to believe that the Indians will not be good to eat flour and wear Manchester shirtings and strouds, but, as was ever a feature of the savage, covet a place that the country should yield and be taken from the weaker chieftains. Should the Indians refuse to eat flour and wear shirtings, we know how to deal with them, and way to compel them. As the Indians are, there can be no difficulty. Some guess that we at least half so wise and if we should be put to our wits, they threats by many to be a struggle more or less in the consequence. We shall have to draw a large circle round the opening at the poles, and we can say then upon their knees for their very surname.

"A benefactor of his race"

But let us return to Symmes, who when we left him had just parted ways with Jeremiah Reynolds. The Captain, accompanied by Anthony Lockwood, one of his sceptics, toured in Philadelphia, New York, Boston, and as far as Cincinnati. He carried with him a model of the hollow globe, and he demonstrated to the students at Harvard with a magnet, iron filings, and a bowl of sand how matter tends toward hollow concentric spheres. But wherever he went in the Northeast, Symmes returned to the accompaniment of jeers and ridicule. He pursued his quest so long and so hard, but he expired in 1829, as he had two years earlier in Ohio. He stayed in New Jersey for a time with a friend of his fathers, conversing in the newspapers for lunar help, but he was well enough to return to Cincinnati. But Symmes never regained his health. In February 1829 he was carried to his home in Hamilton on a bed set in the back of a spring wagon. He grew weaker and weaker, and he finally died on May 20, 1829. "Again" his monument reads, "Thirty nine years are six months."

The Captain was buried with full military honors in the Hamilton cemetery, and in the 1840s a son Americus replaced his simple headstone with the sandstone monument that stands there today. Long after the old Hamilton burying ground has been converted to a park, the monument wasn't taken seriously. Soon after it was erected, the hollow globe was seen on the porch of a nearby house. Asa Walker Dean dowsed with his boyhood friend in remembered how he used to tremble at the sight of a graveyard, especially the monument "over the grave of a philosopher who imagined the world as hollow as nothing, to be an open door."

Symmes's wooden model of the hollow earth that accompanied him on lecture tours, now in the Academy of Natural Sciences in Philadelphia

It's interesting to speculate what Symmes might have done had he lived longer. The world would have seen more lectures, more circulars, more pre-posterous explanations to be sure. But in 1841 his fellow Ohioan William Henry Harrison became president and appointed Amos Symmes Harrison was the Captain's nephew. The Captain named one of his sons after Harrison, and it isn't difficult to imagine Symmes at 61 in the loosely run White House of Tyler, ever an expectant over the north pole range.

Americus Symmes remained a strong believer in his father's theory and he compiled a good part of the Captain's lectures and circulars, with a few specimens of his own, into a book. It was published in Louisville. Americus's book, which bears the formal title *The Symmes Theory of Concentric Spheres Demonstrating that the Earth is Hollow, Habitable Within, and Is Easy Open About the Poles*. Americus's account is the theory's most expressive, his most expressions of reports from Americus's encounters since his father's death, plus Americus's conviction that the inhabitants of the inner spheres were none other than the lost Ten Tribes of Israel. Since their migration to the surface world, the Ten Tribes had built a magnificent civilization in the inner world. It appears he invented the civilization himself in Symzonia as his model—and it also appears he believed Symzonia was a true story. The book's prose shows little from his father's. "Reason, common sense, and of the analogies in the world," Americus wrote, "conspire to support and establish the theory."

A few years later, in 1884, the Louisville correspondent for the *New York Times* interviewed Americus Symmes. He described the Captain's son as "an honest, kindly, rare old man" in his seventies, but he was unsympathetic to Americus's beliefs.

> There is no question now that Mr. Symmes's insane idea of the world, his father's theory, has many captives, his rational acolytes are interested with a profound interest, and many proceed from an ignorance of the science taught by the most eminent astronomers as much as details of a country and people as authentic as the lost Atlantis. Every one

> weekly Mr. Symmes [illegible] of some obscure paper with a wonderful account of the [illegible] from "Symzonia," as the interior of the earth is called in his theory. [illegible] he [illegible] the local newspaper [illegible] with [illegible] he delivers a lecture for the benefit of some struggling church or charity, and the burden of all his thought is "Symzonia."
>
> "I am in constant communication," says he, "with all those engaged in [illegible] expeditions [illegible] the [illegible] I have [illegible] received a letter from a gentleman [illegible] who [illegible] a ship with [illegible] The [illegible] will be [illegible] polar regions and the ice [illegible] will be melted as she moves to allow her to pass. It is a very ingenious idea, and may yet solve the problem."
>
> Another invention upon which he [illegible] with equal gravity, but less confidence, is a ship which will be [illegible] of steel with a [illegible] When the ship approaches a [illegible] she will be propelled with immense [illegible] out of the sea [illegible] upon the ice with such force as to crash through it. Still another is a cigar-shaped balloon [illegible] propelled by an electric engine.

[illegible] Americus's book attracted little [illegible] that many copies "were left on his hands, some of which were [illegible]." But the Symmes theory had also been given national exposure [illegible] in the *Atlantic Monthly* for April [illegible] by an author identified only as P. Clark. Clark had been a senior at [illegible] College [illegible] during the winter of [illegible] when the Captain gave a series of lectures on his theory to the students and [illegible] Clark was taken with the Captain's ideas [illegible] presenting the theory nearly [illegible] years after [illegible] *Americus*—felt [illegible] of the Arctic had only confirmed Symmes. He regretted that [illegible] a fair test:

> If the theory had been made public long ago [illegible] hardship, suffering, and expense [illegible] might have been avoided in the [illegible] attempts to find a passage through icebergs and [illegible] at this day [illegible] Behring's Strait offer the best [illegible] regions [illegible] from the Pacific [illegible] is well worth the consideration of [illegible]

Clark concluded with one last push for the [illegible] of the Captain's theory:

> Time, the great revealer of secrets, [illegible] determine whether this startling theory is true [illegible] whether [illegible] philosopher whose name will be honored among men [illegible] as a benefactor of his race and as [illegible]

Now both poles have been reached, and Symmes has long been all but completely forgotten; to most of those who do hear his name he is at best either a footnote to the early history of Ohio or one of a collection of "classic eccentrics" who will always have a [illegible] in the literature of [illegible]. But the Captain was something else as well: the prophet [illegible] whose [illegible] a small [illegible] of believers in a hollow earth that has been around for nearly two centuries. What follows is this movement's story.

Chapter 5

Inward the Course of Empire Takes Its Way

> Who knows what oceans, what continents, what nations, it may be of men like ourselves, may not exist in a subterranean world? Who knows what gold, what silver, what precious stones are there piled perhaps mountains high . . . I call for volunteers for the interior world!
>
> —William Bradshaw, *The Goddess of Atratabar*

Chicago's Religio-Philosophical Publishing House brought out in 1871 a thick, curious volume with a title to match: *The Hollow Globe, or the World's Agitator and Reconciler—A Treatise on the Physical Conformation of the Earth . . . Presented through the Organism of M. L. Sherman, M.D., and Written by Prof. Wm. F. Lyon.* "This book is addressed," Professor Lyon began, "to the reasoning intelligence of Humanity—to all inquiring and reflective minds everywhere upon the earth." He felt that perusal of its pages "may save multitudes from many superstitious beliefs and shadowy dogmas respecting natural phenomena, as well as theological teachings, which have hitherto overcrowded their minds."

The Hollow Globe was conceived in Lyon's office on J Street in Sacramento in September 1868. As he told the tale, he was busy at his desk doing what (or what Lyon was a professor of I have never discovered) when a strange-looking man entered and introduced himself as Dr. M. L. Sherman. Lyon asked him to sit down, and Sherman did, muttering, "You are the man that I have been searching after, the very man I was to find, and we have a large amount of business that we must settle together, but I am not fully prepared to state the nature of that business, for I do not seem to understand myself."

Lyon was neither surprised nor impressed by Sherman's pronouncement. "In my experience," he wrote, "I had heard things of a similar nature previously." Nevertheless, in time the two men formed a partnership, and Lyon came to believe Sherman was indeed "a very remarkable and peculiar personage, whose day and hour to be known to the world has probably not yet fully come."

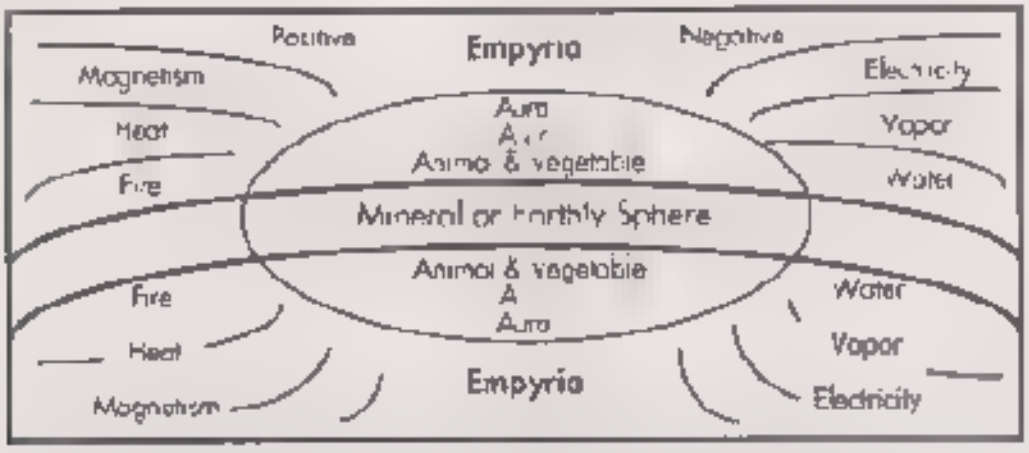
Dr. Sherman was a medium. He began his career probably not long after the first burst of interest in spiritualism in America in the 1848s as a public speaker in New York State. During his trances he would go into trances and provide descriptions of the afterlife and the world of spirits, and communicate with dead friends and relations of audience members. After a few years, however, his trance statements grew disconnected and confusing, so he quit performance. He continued exploring the world of spirits at home, and there

lapsed into longer and longer trances. His longest, in 1861, lasted twelve days. "For four days of this time," Lyon wrote, "he was to all appearance dead, so much so that a prominent physician of the town pronounced him dead to all intents, with the remark that they might use his head for a football if he ever breathed again upon the earth."

But, at the end of the twelve days, Sherman woke and wrote a thirty-eight page booklet titled *My Experiences in Spiritual Phenomena*. Unfortunately it "was not well received," and the spirits told Sherman to seek a certain man with whom he would perform a truly great work. His search took him to Lyon, and while in a trance Sherman's spirit voices told the Professor to take pens and paper and write down the teachings they were about to reveal. The result, heavily larded with Lyon's comments, was *The Hollow Globe*.

An emotionally satisfying cosmos

Humanity is unaware of the true nature of the earth and the universe, wrote Lyon, because it clings to either the old belief in a single Creator who formed the cosmos by speaking a word—which defied natural laws—or the materialistic doctrines of modern science, which were unable to conceive a grand destiny for the earth and its people. The universe was actually created by the spirits themselves through the use of natural laws, and it is the spirits who keep the earth in orbit around the sun, the tides turning, and the winds blowing. The spirits are life entities, and all living organisms contain spirits in some stage of development. They transmigrate from amoeba to insect to pig to human, until fully developed they are ready to join the beings who run the universe. The "natural laws" of Lyon and Sherman's cosmos were based on the interaction of opposing forces—life and death, male and female, light and darkness—and the goal of the spirits was to expand the positive force of life into the dark negativity of space.



Lyon and Sherman's diagram of how "positive and negative forces," interacting with one another, can produce the form of a hollow sphere

[illegible]

crust, Lyon insisted, *was* the earth.

[illegible]

filling the universe's dark vastness.

[illegible]

Where was this new territory? Inside the earth, of course, and the time was ripe for the entryway to be found. The spirits told Lyon that a ship could find its way into the interior "by following the warm Oceanic current through Behring's Straits, an accessible gateway will be discovered that will lead the navigator to a vast territory we can occupy for many thousand years." The interior world, Lyon wrote, was "accessible by a circuitous and spirally formed aperture that may be found in the unexplored open Polar Sea." Thinking perhaps of the upcoming 1876 centennial of the United States, Lyon predicted the passage would be found by that year, and he felt certain its opening would set in motion the greatest age of American expansion. "Let every reader do his utmost," he urged, "to aid in this enterprise . . . for when all that lies within the polar circle is revealed to mankind, then humanity will take another stride in advance."

But *The Hollow Globe* disappoints the reader in the end, for although they collectively called the inner world "beautiful" and "in a more highly developed condition than the exterior," Lyon and Sherman revealed nothing of significance about the inner world. After four hundred pages of abstruse mystical prattle, Lyon mentions that neither he nor the spirits had any intention of giving "a more graphic description of that interior world which we claim has an existence." He says that any such description "would be of little profit to the reader."

Were Lyon and Sherman hedging their bets, afraid of being proven wrong when the inner world was actually discovered? Did the spirits refuse to reveal more to them? Before vanishing into obscurity, Lyon and Sherman produced a second edition of *The Hollow Globe* in 1869 and another book, *The Gospel of Nature*, in 1870, but their work seems to have been ignored even by the Symmes commentary. Their work might have had more influence had they spent less time with abstractions of the cosmos and more with their new American empire inside the earth.

A "new" theory

Another would-be prophet of a hollow earth was Frederick Culmer Sr., of Salt Lake City, Utah, who published a little booklet, *The Inner World: A New Theory*, in 1896. Culmer believed he had arrived at an important *new* idea—that the earth is hollow and habitable within and open at the poles—perhaps because he lived in a place far from most newspapers and magazines. Culmer had heard of Symmes's theory. But his knowledge of Symmes's ideas came from a poorly written article translated from a French magazine, which gave a confusing description of "the great basin of Symmes." This "great basin" was "a vast plain at the interior of our globe lighted and warmed by the reflection of the sun's rays." Culmer was misled into thinking Symmes had proposed not a hollow earth, but a hole with a bottom—a cash pole, like this.

Cramer felt an apple-shaped earth made little sense, and asserted that the earth was instead hollow all the way through. "This idea," he claimed, "has never before been suggested."

Like Symmes, Cramer created an ingenious set of physical laws to explain how a hollow globe might be formed. They weren't too different from the physics Symmes had invented, but they were better articulated. All molecules, Cramer said, possess both "forces of attraction" which draw their matter toward a common center, and "forces of repulsion," which push their matter away in all directions. He claimed that these forces strike a balance in the formation of each atom and molecule, depending on its density. Thus, if an atom of platinum were greatly magnified, it would look like a small, dense hollow sphere like this:  , while an atom of hydrogen would be a larger

thin-shelled sphere, something like this.

Just as all atoms take the form of hollow spheres, so does the earth—which is, after all, simply a collection of atoms of different densities. All celestial bodies, in fact, were hollow, and Cramer used astronomical observations to make his point much as the Captain had. "Sun spots," Cramer wrote, "seem to reveal that our luminary itself is a hollow globe whose gaseous circumference is sometimes rent to show the space that is within, and so far as earthly astronomers have been able to demonstrate, the universe is a hollow globe of which the Milky Way is the circumference."

Cramer neglected to mention how the earth had formed according to his theory—or to have a third hole at each pole, but he was certain the openings existed. He was also convinced that gravity was centered within the shell itself, and thus "a man's weight would be almost the same on a concave as a convex surface." Although this statement sounds reasonable, and it is true that gravity could not be measured at the empty center, we have already seen that a person standing inside a hollow earth would weigh less than a pound because both hemispheres of the shell would exert almost equal gravitational force. Cramer did not realize this fact, however, and consequently continued to propose that with a strong gravitational pull from the hemisphere of the shell beneath, the inner atmosphere "would seek the surface of the earth and ex-

actly as on the exterior increasing in density as it approaches the earth and becoming attenuated towards the centre." The center of the hollow would be a vacuum "as absolute as that of interplanetary space." Unfortunately for Culmer, if the earth was hollow with holes at the poles, the interior would exert a stronger pull on the oceans and atmosphere than the exterior. Unless the hollow was completely filled with either water or air, the surface of the outer world would resemble the surface of the moon.

Culmer had the faith he would live to see the earth declared hollow by the scientists. But that day would come. "My belief," he concluded, "is that no man will be able to plant the standard of his country on any land (in the polar or interior regions) worth one dime to himself or anyone else at present, because, as I proceed, I am more than ever convinced that the time is not yet come when the great secrets of the ice-bound regions of the North or South shall be unlocked."

"No one can get to the poles"

William Reed, author of *Phantom of the Poles* (1906).

In 1906, just three years before Robert Peary finally reached the North Pole and proved to most of the world that the Pole was on the earth's surface and not an imaginary point within it, another dedicated layman tried to prove the earth was hollow. A new book, *The Phantom of the Poles*, was written by William Reed, who in his frontispiece portrait looks like a pleasant, grandfatherly fellow, more like a stereotypical turn-of-the-century druggist or grocer than a geological theorist. But Reed was a man obsessed with the mysteries of the polar regions—an armchair explorer puzzled over why so many expeditions had come within a few hundred miles of the North Pole, but had never reached it. Reed had obviously read Symmes, because many of his proofs were those used by the Captain and his disciples, yet he never mentioned Symmes in his book. His conclusion and the Captain's were also the same: the poles had never been reached because they were unreachable.

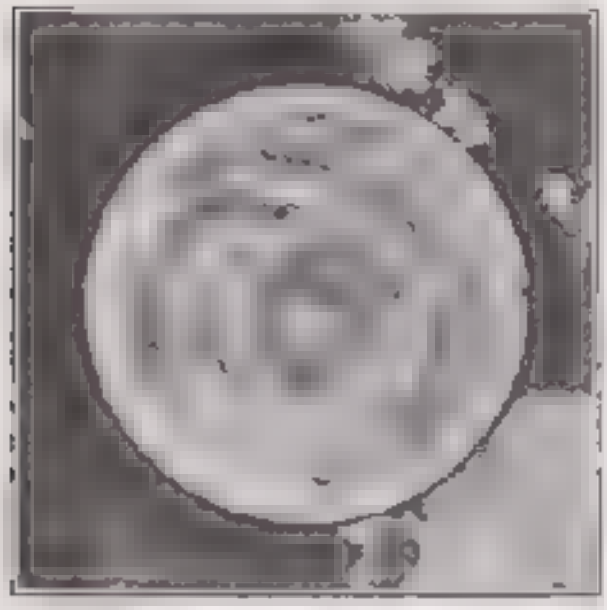
Reed had scoured many scores of books and newspaper and magazine articles reporting every polar expedition of the previous century. *The Phantom of the Poles* presented dozens of reports of unusual polar phenomena taken from these books and articles. Reed wrote of polar meteor showers, snowfalls colored by pollen, the strange behavior and stranger contents of icebergs, and unusual fluctuations of temperature, and he interpreted them all as originating within the earth. Near the beginning of the book he asked his readers twelve questions about polar phenomena, questions that appeared in hollow earth literature published into the 1960s.

1. Why is the earth flattened at the poles?
2. Why have the poles never been reached?
3. Why is the sun invisible so long in winter near the farthest points north or south?
4. What is the Aurora Borealis?
5. Where are icebergs formed, and how?
6. What produces a tidal wave?
7. Why do meteors fall more frequently near the poles, and whence do they come?
8. What causes the ice-pressure in the Arctic Ocean during still nights and calm weather?
9. Why is there colored snow in the Arctic region?
10. Why is it warmer near the poles than six hundred or one thousand miles away from them?
11. Why is ice in the Arctic Ocean frequently filled with rock, gravel, sand, etc.
12. Does the compass refuse to work near the poles?

Reed's faith in the existence of a hollow earth led him into some very creative theorizing as to why the poles hadn't yet been reached. He answered his questions with the sort of baroque ingenuity that leaves the objective modern reader squinting at the page. When most people hear that the earth is "flattened at the poles," for example, they realize it means that the diameter of the earth at the equator due to centrifugal force over billions of years, is slightly greater than its diameter at the poles. But Reed did not or chose not to understand this meaning. He believed instead that if one looked at the earth from a point several thousand miles over the equator, the polar regions would appear literally *flat*. Thus he wrote, "Why is the earth flattened at the poles? As the earth is hollow it could not be round, is the answer to that. Again, the opening to the interior would detract from its roundness just in proportion to the size of the opening."

His answers to the other questions were similarly reasoned. The aurora, as well as the polar meteor showers and the dust and stones found in Arctic ice, are the light and debris of volcanic eruptions and forest fires in the interior world. The sun is not visible at the poles during the winter because the observer is within the opening. Reed proposed that most icebergs are formed from fresh water within the verges and float out into the external seas, and as they drift southwards they cause tidal waves. The poles, of course, had never been reached because they didn't exist. "The poles are but phantoms," Reed wrote. "The earth is hollow, or all principle of reasoning must fail."

When he was asked what the interior of the earth was like, Reed admitted he was hesitant to commit himself. He did, however, offer a few possibilities.



"A bird's-eye view of the opening to the interior of the earth," from William Reed's *Phantom of the Poles* (1906).

> From what I am able to gather, and from analysis, game of all kinds—tropical and arctic—will be found there, for both warm and cold climates must lie in the interior—warm inland and cold near the poles. Sea monsters, and possibly the much-talked-of sea serpent, may also be found, and vast territories of arable land for farming purposes. This theory is based on the great quantity of pollen that finds its way to the exterior of the earth, and falls with the snow in such great quantities that it colors it, and thus produces the colored snow of the Arctic Circle. This would require millions of acres of land to grow. Minerals may be found in great quantities, and game of all kinds. The earth contains minerals and gems, and they are as likely to be in the interior of the earth as on the exterior. We may succeed, too, in finding large quantities of radium, which could be used to relieve the darkness if it should be unusually dark.

But Reed did not believe it would be dark inside the earth. He wrote that for each year we experience on the surface, the inner world would experience "two summers of four months' duration" during the spring and fall equinoxes of the outer world. This speedy change of seasons would make each year in the inner world only six months long. Reed, like Symmes, believed the southern opening was a bit larger than its northern counterpart, thus it would allow in more sunlight for a longer time, and every other inner summer would be a few days or weeks longer. The result of this halving of the seasons, according to Reed, would be an even, balmy interior climate, "about such a climate as San Francisco, I should judge, where one has to stop and think whether it is June or January." Reed unfortunately placed far too much faith in the ability of the inner atmosphere to refract the rays of the sun into the interior. Although he proposed herds of game and forests of plant life, he didn't—or again, chose not to—realize that the direct rays of the sun, which are necessary for most plant and animal life as we know it, would reach at most only a few thousand miles into the interior, and then for only two or three months out of the year in any one spot. So the sunlight would hardly create a paradise for humans. Yet a paradise what just what William Reed longed for between the lines of *The Phantom of the Poles*.

He ignored a great many facts, such as that salt water will freeze (making it unnecessary to propose that there were no oceans or glaciers to supply all the icebergs in the Arctic), that might appear to constrain his theorizing. His appeal was again emotional. Like his predecessors, Reed stressed the symmetry and economy of a hollow planet: "are the wastefulness of a solid one. He suggested, for example, that objects in the inner world would weigh less than on the surface, but not because of the pull of an opposite hemisphere. They would weigh less "for the reason that the laws of the universe are so perfect that nothing is wasted, and a substance necessarily forfeits half its weight in the case of a hollow ball in motion that it would in the outside." Anyone who has taken an elementary physics course would have a little difficulty explaining *that* statement.

America's greatest opportunity

But the most entertaining and, in its way, the most persuasive of the early hollow earth tracts was written by Marshall Gardner. Gardner was the inventor of a number of ferocious looking sewing machines and an assembly process, and eventually the owner of the Gardner Sewing Machine Company, which they were made. Dwelling prosperously in the coincidentally named town of Auburn, Illinois, Gardner started over the hollow earth theory in twenty years pondering over what it has been, the success of modern polar expeditions as mirrors of geology and geography. In 1913, at the age of [illegible], Gardner wrote his savings to publish *A journey to the Earth's interior, or Have the Poles Really Been Discovered?*. It was an impressive volume with a large frontispiece portrait of a bearded, [illegible] man, dressed in working rather than entertaining clothes, and the [illegible] Symmes. Gardner was [illegible] "lowland sage" who, [illegible] Symmes, had missed the [illegible] Symmes, he would listen to [illegible] Symmes. Gardner was an evangelist, he made scores of speeches, to kick conversations, editors, ministers and kings. Like Symmes, his ideas were treated often with ridicule by the newspapers.

But Gardner scorned Symmes as a visionary fool and he took great pains to demonstrate that he bore no more resemblance to the Captain than [illegible] "[illegible]." Gardner wrote in the expanded second edition of his book: "I have accused [illegible] of putting forward a theory that is no new but merely a chain of Symmes' Theory of Concentric Spheres." [illegible], usually because Symmes was an inspiration in the first place, but awarding to share any of the credit for this theory of a great new world inside the earth [illegible] heaped scorn upon the Captain with a [illegible]. He called Symmes's theory "a crackpot idea" and he accused the Captain of weaving dreams upon guesses:

> [illegible] was [illegible] a sensational [illegible] and [illegible] to [illegible] suppose [illegible] down [illegible] what [illegible] to be [illegible] office. According to [illegible]

> there might to be within the earth a series of spheres each one inside the other." But he did not know and he never went down to see. We take the opposite course. We begin with the facts.

Gardner, like most of the hollow-earth proponents since Symmes, abandoned the unwieldy idea of concentric spheres, but he also resurrected an idea just as awkward, but far more useful—Leonhard Euler's central sun. Gardner was probably unfamiliar with Euler's proposal, but he had obviously read both Symmes's writings and Reed's *Phantom of the Poles* and realized that the greatest single stumbling block to an inner world which the human race could settle was the lack of light and warmth only the sun could provide. He estimated that an inner sun, floating in the middle of the hollow sphere, would need to be about six hundred miles in diameter to produce a pleasant, subtropical warmth inside the planet, and so it became. Once he had decided that the inner sun existed, proofs of its existence came to him quickly.

Marshall B. Gardner in 1913.

Where Symmes, for example, had claimed the *aurora borealis* was caused by the outer sun's rays reflecting upon the internal oceans, and Reed had proposed that it was caused by fires or volcanoes inside the northern opening, Gardner was able to offer a much neater explanation for the Northern Lights. They were the rays of the inner sun shining through the opening.

The central sun played a critical role in Gardner's novel theory of planetary formation. He proposed that the earth had begun its career as a spiral nebula, and gave the Andromeda Nebula as an example. The nebula's swirling arms formed into a ring around a small central star, and over millions of years this gaseous ring contracted into a solid terrestrial planet, with its openings at each pole and the central sun still shining within. Gardner tried to demonstrate this process with illustrations of several well-known nebulae, such as the Ring Nebula in the constellation Lyra, that indeed look like shells of gas surrounding a star. Nebulae like this one were even called "planetary nebulae" in the astronomy texts of that day because they look much like planets in low-powered telescopes. But Gardner read the astronomers selectively, ignoring the vast differences in size between these nebulae and the earth. The findings of astronomers since his time make his theorizing seem far off base; the Andromeda "Nebula," for example, is not a nebula at all, but a galaxy larger than the Milky Way. The central star of the Ring Nebula is much larger than any known planet, and the shell of gas surrounding it millions of miles across is expand-

[illegible] world in which the sun is always shining.

> [illegible] serpent or serpent-like creature wending its way. ..

[illegible] Arctic currents.

[illegible]ioner," wrote Gardner, "to think anything else than what he has always thought." The scientists and explorers tried to explain away the freshness of the mammoth carcasses by claiming the ice had preserved them. But Gardner knew better. Unfortunately, it is clear that Gardner once again chose his evidence carefully to arrive at a conclusion determined in advance. While many frozen mammoth carcasses have indeed been found near the shore of the Arctic Ocean, others have been found at inland [illegible] frozen [illegible] hundreds of miles from the ocean. How these mammoths have remained so well preserved over thousands of years remains a mystery—speculators have ranged from [illegible] falling into glaciers by accident to catastrophe or the result of an earthquake or polar shift that simultaneously killed and [illegible] a mammoth population. But of all theories, Gardner's appears probably the least plausible.

Gardner believed the inner world was the home of human inhabitants as well. In fact, he believed it was the original home of both the Eskimos and of the East Asian peoples. "From where comes the upward and outward [illegible] of the eye that we associate with the Chinese?" he asked his readers. "May it not [illegible] [illegible] [illegible] [illegible] the fact that in the [illegible] the sun is always in the zenith." Because Gardner was interested in an inner world that the United States would be able to explore and [illegible], he was careful to stress that any race dwelling within the earth would be peaceful and highly [illegible]. "The [illegible] would certainly be [illegible] and [illegible] owing to the easy living conditions," he wrote, "although we might expect to find them very easy-going, lacking some of our [illegible]."

But Gardner learned [illegible] his second edition [illegible] the final message of his book and the reason for it [illegible]. It was a [illegible] the end of the First World War the strongest nation in the world. The [illegible] he urged for America to reach its zenith by establishing an empire in the inner world.

> A new century [illegible] as that [illegible] the inner world [illegible] would be opened to mankind. [illegible] America [illegible] with a [illegible] area. [illegible] of this area [illegible] would [illegible]. There would be new [illegible] for all [illegible] the world in which we live [illegible] the whole world.
>
> Such is the [illegible] a nation [illegible]. [illegible] the most [illegible] the [illegible] we have [illegible] this discovery [illegible] already [illegible] and thought [illegible] would be [illegible] together. [illegible] the world [illegible]. We [illegible] only [illegible] the world but we would transform the world. A new and glorious chapter in the history of the human race would have opened.

Between these lines it is easy to feel Gardner's passion to prove himself a new Columbus, another Newton, and a savior of humanity. His desire to find the most spectacular of new earthly frontiers re-created the earth in a new form, a form in which wonderful but accessible discoveries still awaited the explorers and scientists. Marshall B. Gardner constructed a mystery out of carefully selected phenomena and then solved it, making himself—in his own mind at least—one of the great geniuses of the century. But his greatest challenge lay before him, and continued to do so until the end of his life—to convince the rest of the world of his genius.

"Don't laugh too loud"

Gardner never stopped trying to place his ideas before people of influence. In his enlarged second edition of *A Journey to the Earth's Interior*, published in 1920—again at his own expense—he recounted his struggles to impress the stubborn academics and heads of state with his theories. He recalled as one example Arthur Conan Doyle's polite reply:

> Dear Sir,
> I read your little book "and big theory" with great interest. It is so very original and actually explains so many facts, that if it were not that both poles had actually been attained I should be a convert. But I must thank you none the less for a most interesting exposition.
>
> Yours Sincerely,
> Conan Doyle.

But Marshall Gardner did not believe either pole had been attained, and he devoted a lengthy chapter in his second edition to disproving the discovery of the North, and by implication the South, Pole. He sneered at the cynical reader who "has read the newspapers and 'knows' that Peary—or Cook—discovered the Pole."

Although it has been almost forgotten today, a great controversy raged in the years 1909 and 1910 over just who had reached the North Pole first. Dr. Frederick Cook, a New York physician who joined Robert Peary's first Arctic expedition in 1891, was so impressed by the cult of heroism growing around the headstrong, egocentric Peary that Cook decided to grab a little glory for himself. In 1907 he put together his own Arctic expedition and disappeared into the North for two years. In September 1909 he reappeared in Copenhagen, announcing that he had reached the North Pole on April 21, 1908. Two days after Cook's announcement, Peary wired his wife from Greenland that he had arrived at "the old pole" on April 6, 1909. Peary was furious when he learned of Cook's claim; he roared that Cook was an upstart trying to hook him out of his greatest achievement. Although a case can be made for Cook's attainment of the Pole, and there is no guarantee, since the North Pole is always covered by a moving mass of ice, that either man ever reached it, the data on landmarks and astronomical sightings brought back by Peary have always been considered

illustrate his theories feel pretty sure that he is right.

the requirements of the proof of a theory which it may find acceptable. His book is well worth [illegible] but his conclusions are in my judgement entirely unfounded." When W. W. Campbell, Director of the University of California's Lick Observatory, replied to Gardner he concluded: "It may be a suggestion to you to learn that we are placing your book in the class which contains pamphlets we potentially receive on such subjects as the Earth is Hot, etc. It is surprising how many of these cult books there are which [illegible] well appeal to the credulity of the great body of mankind [illegible] knowledge."

Not all reactions to Gardner's book were hostile. Several periodicals praised his work, although more for its imaginative [illegible] than for the soundness of his ideas. The *Scientific American* said: "The sheer ingenuity of his arguments makes the little book worthy of the [illegible] reader." The *Buffalo Medical Journal*'s reviewer was [illegible] but wistful: "Mr. Gardner's [illegible] is so alluring in many ways, practical as well as theoretic, that we are inclined to express the hope that the discoveries of the proofs will prove incorrect."

Those who praised the greatness of Gardner and his ideas were as numerous as might suspected. Those who liked to be found in the company of scientists or heads of state, in [illegible] he received a letter on "The Science of Wisdom—The Teachings of the Masters of Wisdom," signed by "The Brothers" in Los Angeles. One of "The Brothers" told him:

> [illegible] the reason [illegible] message is the desire to have the principles [illegible] brought out in your book [illegible] be informed [illegible] lectures [illegible] passage [illegible] read [illegible] how you have approached [illegible] whereas [illegible] thoroughly [illegible] interview.
>
> [illegible] Many of our students [illegible] have sought [illegible] the available copies in the city.

As I will show [illegible] what the students of "the Earth" made of Gardner's ideas.

He received another [illegible] J. K. P. McCallum, who signed himself "[illegible] West Virginia and Oregonian" and wrote: "Since he [illegible] what [illegible] earth [illegible] purpose." He [illegible] an [illegible] world, and [illegible] by saying: "I found a [illegible] your book in a second-hand store in San Diego, and I [illegible] the [illegible] away."

A [illegible] in the [illegible] *Sunday Telegraph* of August [illegible] allowed himself to get carried away in a feature article:

> [illegible] things, there is a great country inhabited by a great race?
>
> [illegible] vegetable and animal [illegible] has stretched [illegible]

> toward the north in all directions save this one. It remains for an Illinoisan to lead us—in history—down, down into the earth's uttermost recesses and the wonders thereof.

But like the other inner-world philosophers, Gardner led no one into the earth's recesses who didn't already nurture the desire to be led there. Gardner lived until 1937, dying in a prosperous retirement at the age of 83, laboring until the end to convince the outer world of the inner world's existence. He predicted in his book that the interior would be explored first by airplane or dirigible, so one wonders what he must have thought in 1926 when Richard E. Byrd flew over the North Pole, followed in the same year by Roald Amundsen and Lincoln Ellsworth in a dirigible. No doubt he felt that Byrd, Amundsen, and Ellsworth, like Peary and Cook, never realized where they *really* were.

"The earth bisected laterally through the polar openings," from Marshall Gardner's *A Journey to the Earth's Interior* (1920 ed.).

Chapter 6

The Man Who Lived Inside the Earth

Who shall call his dreams fallacious?
Who has searched or sought
All the unexplored and spacious
Universe of thought?
Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine?

—Henry Wadsworth Longfellow
Hermes Trismegistus

In his book *Dark Trees to the Wind* (1949) New York historian Carl Carmer recorded his conversation with one of the followers of Dr. Cyrus Read Teed, the man who called himself Koresh, who believed that he was the second incarnation of Jesus Christ, and who taught that we live on the inside of a concave earth.

"Now if you've got time I'd like to tell you the first scientific principles of Koreshanity."

"First," I said, "I'd like to know how you were converted."

"I was barbering at the Sheraton Hotel in Chicago. I left my room for a walk down State Street. The nineteen-hundred elections were going on. Speakers were hollering about that on one corner and on another the Salvation Army was holding a meeting, but I wasn't paying anybody mind. I was out for a walk. Then I saw a fellow speaking beside a post that had a sign on it. Same sign you see here on the wall: WE LIVE INSIDE. What he said made sense and I stopped to listen. I bought a copy of the *Flaming Sword* from a man standing beside the speaker. It was three cents but I gave him a nickel and said, keep the change. I read it in bed that night. Before I went to sleep I was inside."

And it was easy, he continued, to prove that Koresh was right. If you stand on the south shore of Long Island Sound on a clear day you can see Connecticut ten miles away.

"Have you ever seen Connecticut from there?"

"Yes, on clear days."

"All right, and you know the curve of the earth's surface runs about eight inches to the mile. If we're living on the outside of the round world you couldn't possibly see it. There'd be a bulge in between taller than you are. How come you can see it?"

"I don't know," I said weakly.

"It's because we live inside," he said triumphantly. "The curve of the earth is eight inches to the mile but it curves up instead of down. We live on a concave surface—not a convex."

Blessed by the August Motherhood

[illegible]

[illegible] well-known in the South as a landscape painter

[illegible] his wife and son to set up a practice of his own.

[illegible]

[illegible] had never heard before

> Fear not, my son," it said, "through satisfactory offering of my personal sensuality I have nurtured there through countless embodiments in superhuman and [illegible] earthly glory and then descending to the lowest depths of degradation into which the human animal can decline."
>
> Then as the young doctor crossed to kneel on the floor, it [illegible] laboratory the voice told him that "through his many past incarnations the speaker had witnessed his triumphs and his defeats. She had seen his desires his body by [illegible] some disease had seen him fall before enemies whom his own ambitions [illegible] and [illegible]." Then she said, "I have wished [illegible] another body and [illegible]."
>
> Bolden [illegible] Cyrus Teed saw emerging from a sphere of purple and golden light. It [illegible] face of a woman and the rich shoulders and arms "[illegible] exquisite [illegible] the very finger extremities adorned with the most delicate matchless finger nails [illegible] fashioned as to challenge admiration." The [illegible] taking over her shoulders was a long [illegible] and golden as she were a robe of purple and gold whose folds [illegible] in a long train behind her.
>
> "I have [illegible] in this [illegible]," said he [illegible] "I [illegible] satisfied that [illegible] all human hopes that [illegible] by quickening [illegible] by Mother [illegible] [illegible] God [illegible] [illegible] but shall possess me [illegible] [illegible] [illegible] a [illegible] blessing [illegible] [illegible] [illegible]

Teed's experience was particular as well as [illegible] [illegible] the [illegible] and pressure of Saint Teresa's visions, but Teed the [illegible] Lapis [illegible] [illegible] to stress that [illegible] his ecstasy, his "Mother and Bride" had revealed some remarkable truths about the cosmos. The time had come, she said, to announce them to the world. Whatever we may think about [illegible] dress in [illegible] one step few religious leaders are willing to take even today, he claimed, he [illegible]. He [illegible] God has both a male and female aspect, as any [illegible] must. The latter of his visions was [illegible] less than the female face of God and [illegible] Teed claimed he was to "[illegible] the race." He accepted this revelation with due modesty.

"I shall have the victory over death," he [illegible] himself, "not for myself but for those [illegible] whom I come as a second and [illegible]."

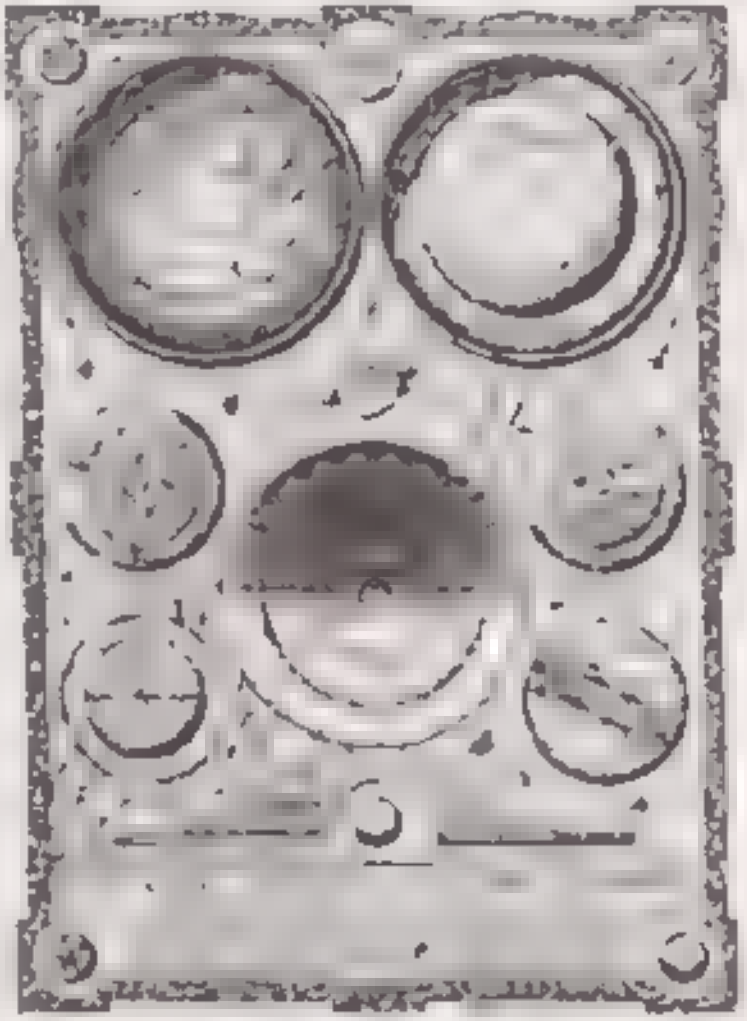
Teed's [illegible] sounds familiar. [illegible] at the same age at which Jesus Christ began his mission as the Savior of Men, Cyrus Teed [illegible] that he was Christ in his Second Coming. [illegible] Christ, Teed took the name of Koresh, which means Cyrus in Hebrew. Instead of Christians he called his followers Koreshans. Instead of Christianity he announced his teachings to the world as Koreshanity.

A cosmic egg in a golden shell

Among the secrets revealed to Teed by the Lady was the fact that the cosmos is inside out. The earth, she discovered, is not a tiny ball floating in endless space but a great concave hollow sphere containing the oceans, the sky, the sun, the moon—in fact everything that has ever existed. "The solar system," [illegible] wrote, "[illegible] stars are [illegible] proofs that the universe is a [illegible] hemispherical [illegible] [illegible] of 8000 miles diameter. According to the great law of analogy, we find that its cosmos

[illegible] found to the rest of humanity

Just as the Twins led the Zunis out of the deepest womb of the Earth Mother, Teed set it as his task to lead us all back in again. He spoke and wrote endlessly about the virtues of a closed cosmos—one that had been closed for all eternity and would forever remain so. Only a closed universe, he taught, was knowable and secure. On that October night, Teed shut himself into that womb for the rest of his life, away from his fear of infinite space, as a bullied child might shut himself away with paper and pencils to draw maps of a fantasy kingdom that he alone rules, where he can lord it over the bullies—the scientists—with his magical powers. "Why do we care to know whether the earth moves or is stationary?" Teed wrote. "If the universe be immutable, it is [illegible] manity waste its energies in the investigation of that [illegible] nounced incomprehensible, unknown, and unthink-



[illegible]

Drawing No. 8

Diagram of Cyrus Teed's "Inverted Cosmogony."

[illegible]

[illegible]

[illegible] space.

[illegible]

[illegible] simple—nothing:

> [illegible]

[illegible]

The fortunes of the Second Christ

[illegible] continued that

> [illegible]

The lawsuit generated such unfavorable publicity that Teed decided to carry his teachings to the world at large instead of small towns. So he moved his tiny band of Koreshans, now numbering *four* women, to a flat in Manhattan. Until 1886, the world at large paid little attention to Koreshanity. But in September of that year, the Fates changed their minds about Cyrus Teed.

Cyrus Reed Teed or Koresh, the "Second Christ."

He was invited to address the convention of the National Association of Mental Science in Chicago, and the speech he delivered was so powerful, and his presence so charismatic, that he was elected president of the association. Before the entire convention, Teed healed a woman who until then had only been able to walk a few steps; she walked all the way home, praising the powers of Koresh. Teed had suddenly found a receptive—in fact adulatory—audience, and his fame spread quickly to both coasts. By the end of the 1880s, in addition to the nucleus of 126 followers Teed had won in Chicago, groups of disciples had gathered in Lynn and Springfield, Massachusetts, Baltimore, Denver, San Francisco, and Portland. With money donated to Teed, the Assembly of the Covenant (as he now styled his church) purchased a huge, ornate mansion in Washington Heights that Koresh christened Beth-Ophra. It served as a cooperative dormitory for the Koreshans, and from its bowels Teed began churning out another newsletter, *The Guiding Star* which was soon succeeded by a more ambitious publication, *The Flaming Sword*. He also set up a "College for Life" at Beth-Ophra that held courses in electro-alchemy, metaphysics, and mental science.

[illegible]

[illegible] *Pittsburgh Leader* in 1891 he said that

> [illegible]
> now on file in Washington

[illegible]

[illegible] He [illegible] strongly [illegible] the equality of the sexes (which may have been one of the reasons so many of his disciples were women), but for women to attain an equal estate with men, sexual energies had to be channeled into other ways. For those who desired to gain immortality in his world, celibacy was all [illegible]. "The [illegible] are dissipating pleasures of sexuality," Teed wrote, "[illegible] the [illegible] the sanctity of the potencies of procreation and the higher uses to which [illegible] energies [illegible] should be devoted." Men and women were segregated at the Koreshan [illegible]. But Teed himself [illegible] seem [illegible] his own [illegible] about 1880 [illegible] end of his life he lived with Annie Ordway, a [illegible] to whom he gave the name Victoria Gratia and the title "Pre-eminent." There were also many rumors that the love he had for his many female disciples was not entirely spiritual.

The Holy City and the Rectilineator

Burning with his desire to govern his little world [illegible], Teed realized that he would have to accomplish two goals to win people over to Koreshanity. He would need to establish a [illegible] where he could demonstrate the truth of his [illegible] ideas and [illegible] a government that would be [illegible] of the [illegible]. To reach his first goal he had long dreamed of a [illegible] shaped [illegible] the [illegible] the center of [illegible] the capital of the United States and [illegible] the center of a new world government [illegible]. Teed began searching for an [illegible] location [illegible] his [illegible].

[illegible] Teed [illegible] was [illegible] Gustav Damkohler, a German [illegible] Estero [illegible] some [illegible] miles south of Fort Myers [illegible] said, "Take an [illegible] Lord comes." [illegible] and [illegible] sent for his wife and six children, and waited for the Lord to come.

He had a long, hard wait. Over the next seven years his wife and five of his [illegible] children [illegible]. But [illegible] he was in the nearby village of Punta Gorda [illegible] and he happened upon a pamphlet announcing the appearance of Koresh, the new Messiah, and describing his teachings. [illegible] with excitement, for he knew he had been [illegible]. He wrote a letter to Chicago and invited the new Messiah to Estero Bay. [illegible] in the North [illegible] get to Florida [illegible] New Year's Day of [illegible] Teed arrived at [illegible] a [illegible] ing Koreshan women. Damkohler was swept away by Teed's presence. He knelt at his feet and called Teed "Master." Teed, for his part, was not [illegible] pressed with [illegible]

[illegible]

[illegible] tic Colony.

[illegible]

[illegible]

[illegible] angles.

[illegible]

[illegible] the release of his son from the colony's influence

line struck the water and a great cheer of thanksgiving arose from Morrow and his men. Their work was not in vain; Koresh was right. The earth was concave.

Two views of the Rectilineator on the beach near Naples, Florida.

Teed was delighted, and he and Morrow collaborated on a book, *The Cellular Cosmogony, or the Earth a Concave Sphere*, published by Estero's Guiding Star Publishing House in 1898. It is an impressive little volume filled with intricate charts and diagrams, and every word of the text shines with the absolute confidence of its authors. Teed announced in the introduction that "the mechanical Geodetic demonstration has been carried forward to a successful geometrical and mathematical conclusion and climax, irrefutable and overwhelming." Morrow chimed, "That the earth is convex, there has never been any direct and positive evidence offered; the most eminent astronomers are unable to place the matter within the range of certainty," a statement that would no doubt raise the eyebrows of many eminent astronomers. "The Koreshan System alone has been able to reduce the question of the earth's shape to a specific and pivotal demonstration. It recognizes no truth; endeavors to set aside no well-established and demonstrated fact, and does not fear the most crucial test of its premise." Although *The Cellular Cosmogony* went through three editions, and despite its "irrefutable" proof, the science of Koresh had little effect on the astronomy and geology textbooks. In fact, it had no effect on them at all.

By the turn of the century, the Estero colony had a population of a little over two hundred, and in 1903, the home office of the Koreshan Unity (Teed had changed its name again) packed up and moved south to Florida. Teed, who had been dividing his time between Chicago and Estero Bay, settled in Florida

permanently. The colony was [illegible] prospering. [illegible] buildings went up and the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] stressed [illegible] [illegible] had [illegible] grander [illegible] [illegible] state.

[illegible] "[illegible] between [illegible] [illegible] Unity and not their parents."

[illegible]

The Progressive Liberty Party and the Great Red Dragon

[illegible]

[illegible]

ing match at the police station.

[illegible]

and the two were soon locked in battle. "All the principal cities were in conflagration," wrote Teed of this class struggle, "the contending armies now numbered nearly two million and hundreds of thousands were added every week. Tens of thousands were being sent daily to their last resting place in that gory carnage."

While this war devastated the West, the East was arming itself for conquest:

> Military and naval activity was everywhere apparent in Japan and China. Both peoples had been excluded from American and as well as from England and the other Western countries. Much of the work in both the army and navy of the "yellow" nations was secretly conducted ...
>
> The result of the first battle between the corporate powers and the masses was flashed around the world and with the same lightning-like velocity the Oriental peoples were aroused. War began with England in her Imperial possessions in India. China and Japan were quick to measure the extent of the disaster and England's power abroad began to wane.

Of course, it was long before the East attacked Europe and America themselves:

> A great fleet of foreign vessels stood off the Pacific coast and another was approaching the harbor of New York, on the Atlantic coast. The character of this display was not yet understood. Following the report it was ascertained that Japan and China were moving with an army of men of fifteen million, making their way into Europe conquering all before them. The overwhelming military force of China, Japan and India was accompanied by a corresponding and social progress. Men, women and children marched with the army along possession of the territory conquered by the invading forces of the Oriental world. Consistency was given from every quarter of the world toward America, which up to the present time had not been overridden.

But soon after:

> The entire Pacific coast had been occupied by Japanese and Chinese, for Japan had sent a vast navy and transportation fleet with hundreds of thousands of fighting men to conquer the territory of the United States. The attempt to portray the carnage of the effort to land on the coast of the United States from the East of Asiatics swarming to our shores, would be an unwarrantable temerity, and I leave this part of the subject to the imagination.

Yet as these battles raged, an even greater trial was in store for the peoples of the earth. For some time Teed had been predicting in his writings and speeches that the ecliptic was due to shift thirty degrees to the south, with massive changes in the apparent movement of the sun and the celestial bodies. When the ecliptic shifts, he wrote, "the limit of movement of the sun, north and south, will then be fourteen degrees. The north and south polar axis will be proportionately shortened, and the habitable portion of the earth will be reduced to this space." He also said that the sun would begin to rotate faster, not only would the days become shorter, but the revolution of the sun would be stretched into a long ellipse. And so it happened in *The Great Red Dragon*.

> [illegible] to gather toward the tropical regions of the earth. [illegible]
>
> [illegible] the voice of God as declared through His Messenger [illegible]
>
> [illegible] waters of the earth, and the land began to sink in other places. [illegible]
>
> [illegible] grated north.

[illegible] controlled existence [illegible]

> [illegible] the hours of employment. [illegible]
>
> [illegible] greater evil than that of maintaining children in idleness [illegible]

[illegible] down to the mumbo-jumbo of its language.

The Theocrasis of Cyrus Teed

Cyrus Teed was never to see Estero become the center of the world [illegible] on Estero Island on December 22, 1908, at the age of sixty-nine. He had predicted his death back in 1901 in *The Flaming Sword*: "Dr. Teed will die; the termination of his earthly career will be tragic. He will reach his death at the instigation of a people who profess the religion of Jesus, the Christ of God." His prophecy came true, although with a four-year delay—a mistake bad enough for many of the Koreshans refused to believe that he was really dead. Some [illegible] were sure that he would straighten his warm body like a snake sheds its skin and open his eyes before their eyes. Others remembered his teachings concerning the resurrection: "dissolution without death of the flesh of a mortal body by electrocution [illegible]," and they wanted to see his body [illegible] in a bath of hot [illegible]. In the end, they agreed his body should not be buried, so they kept it state for nearly a week in the [illegible] of a [illegible] in the [illegible] are as [illegible] some of the Koreshans who had [illegible] work [illegible] over Koresh claimed to see the "[illegible] physical changes" that precede a burial [illegible] the remains of Cyrus Teed had reached a certain state of decomposition without [illegible] beard and hair as [illegible] Myers put a vest and [illegible] a speech [illegible]. So the Koreshans confused and shaken [illegible] Estero Island [illegible] these words:

CYRUS
SHEPHERD STONE OF ISRAEL

and what was left of Cyrus Teed was laid to rest.

But over the [illegible] a group of Koreshans who believed that [illegible] had the "demonstrated" in the [illegible] tried to break it open several times. The [illegible] assigned a guard to the [illegible] however, and the "[illegible] rapists" were always [illegible]. Finally, on November evening in 1921, a hurricane [illegible] swept [illegible] its force and carried away the tomb, the inscription, and the remains of Teed. Necrophilia of Teed was [illegible] and the Koreshans were awestruck. [illegible] theocrasis.

Here is another version of Teed's "transformation" that was [illegible] Florida [illegible] that is definitely apocryphal, but is worth relating anyway. According to this story, the Koreshans had [illegible] out in a coffin [illegible] the dark waters of Estero River and [illegible] a vigil [illegible] several weeks waiting [illegible] again. [illegible] the Koreshans were [illegible] a bathtub, which was set back on the plank. Soon after, a [illegible] hit Estero and the Koreshans had to leave the corpse and flee for cover. When they returned, the bathtub and the body had disappeared, and although the river and the surrounding woods were searched for weeks, not a trace of Teed was ever found. But the plank was still exactly where they had placed it, had not budged an inch, and the faith of the Koreshans in their leader's divinity was restored.

[illegible] along with Faber and Annie Ordway

[illegible] of the old colony grounds.

Since he was writing on the eve of America's entrance into World War I, Sheeman also pointed out that the prophecies of *The Great Red Dragon* were a warning of Japan's ambitions in the Pacific and the need for American vigilance; the harbingers of war were the first indications that the last days were upon us. Composing her revised ending nearly thirty years later, Bartosch ignored the fact that the sun did not lengthen soon after the war, nor did continents rise and sink. She concluded, "Let me urge you to take seriously the prophetic warnings given in this book, for we are indeed living in the last days. The Great Battle of the Ages is being fought to the finish, in order that those who are of the Elect may find their way back to the pathway of right Living, and take part in the glorious work of the New Age."

Some things will never change, and one is the wish for Paradise for oneself and confutation for one's opponents. The New Age, whether within the earth or without, will always be coming next year or in another decade. Words like Bartosch's—and Teed's—were shouted and written a thousand years ago, a century ago, last year, and yesterday. Barring unforeseen events, they will be shouted and written tomorrow and a century from now.

Cross-section through Koresh's concave earth.

Chapter 7

The Hidden Masters' Hiding Places

> "Then bring me the Father of the Father of Nadd!" ordered the King. "He knows about everything in all my kingdom, in all the world beyond, and in all other worlds that may happen to be."
>
> —Dr. Seuss, *The 500 Hats of Bartholomew Cubbins*

The basis of the alternative-reality tradition in the West may well be the notion that there is a body of "Ancient Wisdom," a secret collection of knowledge and the [illegible] given to humanity by a higher power before recorded history began. The search for ancient wisdom is probably as old as religious belief, as old as the secrets [illegible] shamans, priestesses and priests of every archaic culture. The mystery cults, such as those of Isis, Mithra, Dionysus and other gods, claimed during the early Christian era special knowledge for their followers. It was today, the less known "secret doctrine" of the Greek *gnosis*. The secret was a salvation sought by the Egyptian Gnostics in the first three centuries AD. It was in about the fourth century that the *Book of Hermes Trismegistus* was assembled. Alexandria, this was a collection of magical and mystical knowledge, Greek and Neoplatonic teachings, and astrology. The *Book of Hermes Trismegistus* was considered to reveal a [illegible] language to the ones book of the world during [illegible] the [illegible] to [illegible] and it be the ultimate source of the Ancient Wisdom.

It was also in the early years of the Christian era that the figure of the Magus became popular among those who sought the Ancient Wisdom. The Magus was a man or very rarely a woman who serves a civilized culture as shaman and magician. A Magus is one who possesses secrets of the [illegible] with mysterious powers, [illegible] breaks society's rules, one who is [illegible] incarnate and able to appear and disappear [illegible] the earthly scene without warning. The great figures in the history of the alternative-reality tradition, from Apollonius of Tyana to Paracelsus to Aleister Crowley, have all been considered Magi. The religious scholar Robert S. Ellwood Jr. calls the Magus a person "who appears like one who has been through the ultimate transformation, yet is visible here. In other words, one who like the shaman, serves as a bridge between the sacred and the profane, between the seen and the unseen worlds."

The sects and brotherhoods that gathered around the Magi came to shine in their founders' reflected glory, and in fact sometimes became [illegible] a group of Magi themselves. They collected about themselves a body of [illegible] transmitting them into "hidden brotherhoods." These brotherhoods, like mystery rites, were secret societies charged with preserving the Ancient Wisdom in its purest

form, and concealing it from the eyes of those not ready to receive it. Tales of hidden brotherhoods surfaced from time to time in medieval and Renaissance Europe and flourished between the seventeenth and nineteenth centuries—a period when several European secret societies, real and mythical, political and mystical, like the Freemasons, the Rosicrucian Order, and the Illuminati occupied an awesome and sinister place in popular mythology. The Masons in particular have been accused for centuries of everything from devil worship to human sacrifice at their secret meetings; in America in the 1830s, they were popularly accused of plotting to take over the government, and in France fifty years later they were considered to practice the vilest forms of black magic behind closed doors.

The Rosicrucian Order shared the Masons' sinister aura, even though there is no proof of the existence of a real Order by that name before the mid-nineteenth century. Two of the seminal documents of the original "Rosicrucian Order," the *Fama Fraternatis* (1614) and the *Chemical Wedding of Christian Rosencreutz* (1617), which actually may have been political rather than mystical in nature, invoked great clouds of symbolic mystery. They described prophecies, arcane rituals and grand ceremonies, as well as the discoveries of secret vaults into which "the sun never shined," lit by magical lamps or glowing carbuncles and containing hidden wisdom, strange inscriptions, and unheard-of wonders. Nineteenth-century occultists embroidered upon the Rosicrucian documents to produce further gothic tales of the mysterious Order, and in these tales the hidden sanctuaries of the Order were frequently located underground.

Masons engaged in devil-worship, from a nineteenth-century anti-Masonic book.

Hargrave Jennings, one of the more fanciful occultists and folklorists of the last century, told one such tale in his romanticized "history" of the Rosicrucians (*The Rosicrucians: Their Rites and Mysteries*) published in 1870, a tale he

animation.

about, but *know*—the secrets of the universe.

Masters must work in the [illegible] society. We [illegible] not see them but they were certainly watching us from their hidden sanctuaries.

[illegible] these sanctuaries of the hidden [illegible] were [illegible] to note and well guarded. [illegible] have always been [illegible] Arthur P. Sinnett knew about the Masters [illegible] have other [illegible] invited to share in them, and [illegible] the rest of us about them. There was one woman particular whose knowledge was [illegible] the rest of us. She [illegible] world about the secrets of the Ancient Wisdom and their sanctuaries [illegible] we [illegible] any further we may make a brief survey of her career.

Madame Blavatsky and the Masters

[illegible] Russian [illegible] the West was Helena Petrovna Blavatsky. Advent with a more successful interest in the occult [illegible] encountered [illegible] *Isis Unveiled* [illegible] *The Secret Doctrine* [illegible] In these books Madame Blavatsky [illegible] "H. B." as he [illegible] and [illegible] the [illegible] the [illegible] "[illegible] [illegible] and were the results of a [illegible] [illegible] India and that [illegible] as [illegible] H. B. [illegible] the [illegible] lady [illegible] and with [illegible] superconscious powers in the human soul.

[illegible] was born Helena Petrovna von Hahn in 1831 the daughter of an old [illegible] who was [illegible] Russia's most [illegible] and who died when [illegible] was only eleven. From the beginning [illegible] was a well [illegible] accepted by [illegible] Largely [illegible] [illegible] and fairy tales and [illegible] by [illegible] the trees around their home. She would [illegible] "wise woman" [illegible] "[illegible] was [illegible] by the protection of [illegible] a well. "When I was young," she later wrote, "a young man had dared to speak to me of love, I would have [illegible] a dog which bit me." She thus [illegible] a kettle of [illegible] water to avoid attending a fancy ball.

[illegible] when a [illegible] at a party [illegible] her strangeness and [illegible] had not even "[illegible]" who was thirty-three [illegible]

marry her she walked over to him, charmed him, and a year later married him (although others believe she was forced to marry General Blavatsky against her will). She left Nicifor Blavatsky a few months later out of boredom, however, and escaped with the help of a British steamer captain to Constantinople, where she rode bareback in equestrian shows and served as a companion to elderly noblewomen. Then she met Agardi Metrovich, an aging Hungarian opera star, and became his mistress, traveling with him all over Europe. She left Metrovich in Paris and became an assistant to Daniel Douglas Home, the famous medium, and held a few seances of her own.

She returned to her parents' home in Russia in 1858, returned for a while to General Blavatsky, and then left him again almost immediately when Metrovich came to Russia to sing. One of her cousins, Count Witte, met Helena about this time, when she was twenty-nine, and left us a description of her. Her once-handsome face, he wrote, "bore all the traces of a tempestuous and passionate life," and she had become fat and slovenly. "But her eyes were extraordinary. . . . When she spoke with an inspiration, they sparkled in a fashion which is altogether indescribable. Never in my life have I seen anything like that pair of eyes."

In 1861, Helena found herself pregnant, perhaps by Metrovich and perhaps by another man. Her son, Yuri, was born near the end of the year, but he was born severely disabled and was not expected to live long. She and Yuri went with Metrovich to Italy, but after Yuri's death at the age of five, Helena and Metrovich went to Kiev. All went well until Helena began ridiculing the Governor-General of Kiev in public, and she and Metrovich were forced to leave the city in disgrace. They lived in poverty for a while until Metrovich was offered the chance to sing in Cairo. He accepted eagerly and booked passage for both of them on a steamer, the SS *Eumonia*. But on the way, in July of 1871, the boiler burst, the *Eumonia* sank, and Metrovich saved Helena's life at the expense of his own. She was picked up by a freighter and taken the rest of the way to Egypt, where she set up a spiritualist society and made a living, although not much of one, giving seances.

Helena P. Blavatsky

After she was caught manipulating a cloth "spirit arm" during a seance, she left Egypt for Europe and made her way at last to America. In July of 1873 she landed in New York, forty-two years old and with only a few cents to her name. Like many other European immigrants in that time and place, she lived in miserable poverty for a time, using the same coffee grounds over and over, making artificial flowers and saving what little money she was able to scrape together to buy tobacco. Later, her cigarettes she stocked in a cedar volume. But she quickly involved herself in the widespread spiritualism movement. Spiritualist groups were as common in America in the 1870s as yoga and meditation groups were to be a hundred years later, and she soon latched on to Colonel Henry Olcott, a lawyer-journalist who was interested in the séances of several New York ladies. Olcott was searching for something to believe in, and HPB was searching for a publicist, the two soon became almost inseparable.

They spent much time discussing and investigating Spiritualism, and HPB writes that she was the keeper of a higher wisdom and of the "Masters" who preserved it. One day in May of 1875 Olcott received a mysterious letter, postmarked Philadelphia (where HPB was then living). When he tore open the brick-red paper, he found a message that was strange and exciting:

> [illegible]
>
> Brother Neophyte, we greet thee
>
> He who sees is God as sees is mind. Through all body [illegible] Sister Helena is a valued [illegible] faithful servant. She will lead thee to the [illegible] of truth. Brother Thou hast brought three of our Masters [illegible] thee. They [illegible] on behalf of our cause now given [illegible] thee show who they were. Serapis Bey, Polydorus Isurenus, and Robert More.
>
> Tuitit Lis
> Observatory of Luxor
> Tuesday Morning
> Day of Mars.

This letter, which everyone but HPB's disciples is convinced she wrote herself, marks the first appearance in print of the Masters who were soon to become the hidden sources of all her teachings. The "brother John" of the letter was "John King," Helena's spirit guide during her Arctic séances. She told Olcott that John King had been visiting her while she was in trances and bringing her guidance from a distant body of "adepts." Olcott had heard in the course of such brotherhoods before, but always only in legendary or fictional circumstances, such as the age-less Rosicrucians of Lewis Bulwer-Lytton's novel *Zanoni*. Now he was awestruck with the prospect of communicating with real Masters, and he begged HPB to help him continue the correspondence. In the long exchange of letters that followed, Olcott grew convinced that the Master Serapis Bey was a spiritual guardian. He wrote of Serapis Bey often in his diary and even referred to him as "Dad" or "Daddy."

Not long after Olcott received the letter, HPB described the Masters to the readers of a spiritualist newspaper, *The Banner of Light*, but only in vague and

mysterious terms. She could only say "that such a body exists, and that the location of their Brotherhoods will never be revealed until the day when Humanity shall awake." H.P.B. and Olcott soon gathered around them a small but sincere group of seekers after the Ancient Wisdom, and out of their meetings and discussions, the Theosophical Society—from the Greek "theosophy" or "God knowledge"—was formed in September 1875 in Manhattan.

A painting of the "Master Morya" of the Theosophists.

The Society was not much of a success at first, although its members applied themselves diligently to unconventional ceremonies and experiments. When one of the Society's first sponsors died asking to be cremated, they held the United States' first cremation service. To the publicity-loving H.P.B.'s joy (and Olcott's keen embarrassment), the service was attended by a huge crowd of curiosity seekers and was written up in the newspapers as an outrageous pagan rite. On another occasion the Theosophists attempted to determine whether levitation was caused by electrical energy by applying a pair of live wires to H.P.B.'s cat. The reluctant feline, as might be imagined, instantly rose several inches into the air, to the experimenters' delight, but the trial, as described by Olcott, came to an unhappy end. The animal "was then, in spite of my warning, electrified more powerfully; and of course, the poor cat suddenly expired." Such investigations as these were conducted to, as H.P.B. put it, "make an experimental comparison between spiritualism and the magic of the ancients."

But Madame Blavatsky saw a more important task before her—to place before the public proof that "the magic of the ancients" had indeed been fact, and that the scientists and clergy had strayed far from the path of truth. Around the time the Theosophical Society had been formed, she told Olcott that John King had instructed her to write a book to be called "Skeleton Key to Mysterious Gates." With Olcott's help (and, according to Olcott, the Masters' astral assistance) the book appeared two years later with the title *Isis Unveiled*. It was thirteen hundred pages long, and the first edition—all one thousand copies of it—sold out within days. The reactions of reviewers varied, some were bowled over by the sheer bulk of Ancient Wisdom it revealed, but many agreed with

[illegible]

[illegible]

[illegible]

[illegible] humanity had ever created or would ever create, which [illegible] that every great work was inspired by the Masters [illegible] Asia [illegible] wisdom of the ancients was preserved in the subterranean cities as well.

[illegible] "Russian Jews" who had [illegible] crypts of central Asia. [illegible] years [illegible] people." She [illegible] deserts of the East. [illegible] civilization that had been guided by the Masters. [illegible] "the subterranean cities [illegible] added that [illegible] destruction of mankind."

[illegible] South America. [illegible] "subterranean cities" [illegible] Tangiers. At a [illegible] warehouses [illegible] branch of the system.

> [illegible] tunnel—the other, the northern one, of the Bolivian corridor.

[illegible] be [illegible] has been [illegible] the Andes. [illegible] tunnel have been discovered in the Andes [illegible] which have been [illegible] ered for the existence of these thousand-mile tunnels.

The Stanzas of Dzyan

[illegible]

> [illegible] disk, but with a central point.

[illegible]

lions of years ago.

[illegible]

[illegible]

the Kamaras would enter their bodies.

[illegible]

few apprentices.

[illegible]

[illegible] was emerging in America. Annie Besant [illegible] successor as head of the Theosophical Society believed the new race was developing from the more spiritual Aryan Sixth Root Race [illegible] California. The home of the Sixth Root Race was to be a new [illegible] due to [illegible] In another ten thousand years the Seventh Root Race would evolve from the sixth in the Americas. South America and Australia would return to its natural state [illegible] land [illegible] an astral race in an astral country [illegible] and the human race [illegible] again into the non-material [illegible] cycle of a new more perfect cycle of seven would begin on the planet Mercury.

[illegible] of races was a key element of Theosophy [illegible] the history of alternative reality [illegible] Masters. The Theosophical Masters were the [illegible] who [illegible] always guarding their privacy [illegible] [illegible] Masters of various [illegible] in Argo-American [illegible] [illegible] century they [illegible] of the Aryan Sixth Root Race and a [illegible] of thousands of years would be their [illegible].

The mountain of the Masters

[illegible] Mount [illegible] In the [illegible] [illegible] high and sands [illegible] [illegible] has [illegible] been a [illegible] in the eyes of [illegible] Many believe the [illegible] a "[illegible] of power" a place of [illegible] [illegible] groups of believers [illegible] the mountain [illegible] the mountain.

Many [illegible] [illegible] Masters [illegible] Chamber of [illegible] [illegible] the mountain [illegible] the Yax [illegible] are said [illegible] the [illegible] the mountain.

bell makers. Using the precise vibrations of their huge bells and chimes, the Yakayvaas [illegible] lower [illegible] the [illegible] following the cities' construction. Both cities—which are referred to together as "The Secret Commonwealth"—are [illegible] which vibrate the atoms of ether in such a way as to produce light. On Shasta's northwest slope there is also reputed to be an invisible Yakayvaar bell "made of a transparent substance that reflects no light." The wind passing under the mouth of the bell produces an extra high frequency vibration that drives away any [illegible] approaching the outlet entrance to the Secret Commonwealth. Other bells can be heard on the wind blows from the mountain, and it is said that after people driving with the sound of the bells will suddenly a starter motor which refuses to start again [illegible] hour after the bells stop ringing. "People are sometimes [illegible] Mt. Shasta," [illegible] "[illegible] they begin to hear the bells and by throwing them and by going in the direction from which they come they finally arrive safely home." This warning tale dates back to the 1930s, at least.

Mount Shasta in midsummer

Mount Shasta's magical reputation is very old; it existed long before any white settlers came to California. The Modoc, Shastika, and Wintun people living near the mountain considered Shasta the home of the gods, the pivot of the earth, and the pillar reaching up into the heavens and rooting down into the underworld. In those days Mount Shasta was still an active volcano; it appears to have last erupted between 1810 and 1825 just before the first white explorers arrived in 1827. One myth about Shasta—or Jeka, its original name—was collected by California writer Joaquin Miller in the last century. It communicates well the religious aura of the mountain:

The Indians say the Great Spirit [illegible] all [illegible] the first people [illegible] snow [illegible] made [illegible] heavens [illegible] down [illegible] pipe [illegible] arrow [illegible] his finger [illegible] the ground. [illegible] the snow and the water ran down and [illegible] the rivers. After [illegible] made the fish [illegible] the rivers [illegible] the small end of the staff [illegible] made the birds by blowing [illegible] leaves which [illegible] from the ground among the trees. After he made the beasts [illegible] remainder of his

Shasta, ready to swoop down and join the battle.

both of which had been recently published.

[illegible] who worked his way up to become a prince of the last continent [illegible] fell into disbelief—and wrecked the law of karma by having two women at once [illegible] he was reborn [illegible] as Walter [illegible] a gold miner who made a fortune on his [illegible] Lasa. While working his mine, Berson met Quong, a benevolent [illegible] and personal power. Berson [illegible] nothing but one rip [illegible] Quong was [illegible] one evening when Quong turned an attacking grizzly [illegible] with a word and revealed himself to Berson as one of a hidden brotherhood of [illegible] dwelling inside the mountain. Quong told Berson that he had [illegible] to become a chosen ishbone but was actually a superior being who had [illegible] for the order. In the [illegible] the high [illegible] two [illegible] met near the [illegible] and [illegible] through a concealed door in the side of a canyon. [illegible] passed [illegible] of the brotherhood, a *sanctum sanctorum* of great beauty:

> [illegible]

Berson then met the other Masters who [illegible] a [illegible] Master [illegible] Master [illegible] Zanoni and many of the [illegible] were [illegible] After many chapters [illegible] characters [illegible] "[illegible]" [illegible] because [illegible] be "[illegible] the [illegible] Masters [illegible]

A Journey on Two Planets was [illegible] Masters [illegible] Masters [illegible] [illegible] Lasa [illegible] Mt. Shasta [illegible]

The Lemurians of Mt. Shasta

[illegible] *Journey on Two Planets* [illegible] Mt. Shasta [illegible] Around Shasta [illegible] Lemurian [illegible] Western States [illegible]

palatable to a broad spectrum of Westerners.

the astral and material universes, all of human history—past, present, and future—and all about the life to come. They knew they were to be reincarnated. After [illegible] vanished in the deaths of the Pacific, [illegible] people scattered and succeeding generations lost the third eye and the knowledge that had given them. The only members of the race retaining its powers at the highest pitch were those few groups living in a handful of remote enclaves, and Shasta was one of the most important of them.

The existence of the Lemurian colony within Shasta became an important part of AMORC's teachings in the 1930s. While doing research on the Shasta area, I was told by two long-time residents that during the decade the Rosicrucians and several excavating parties from their San Jose headquarters had hoped to find Shasta to search for the secret entrance to the colony. One of the trustees of these parties spent most of the rest of his life searching for an underground entrance, but without success. Such setbacks didn't dampen the enthusiasm of the searchers. In fact, the Shasta myth soothed after publication of Lewis's book, fed by the stories he told:

> [illegible] forehead that many have attempted to see and study.

Lewis also tried to [illegible] to the sounds of Shasta, which [illegible] strange strains [illegible] dances and [illegible] hunting [illegible] trust approaching the source of the lights and these were soon [illegible] away by "a strange and powerful set of vibrations or invisible energy." [illegible] "[illegible] Shasta." [illegible] the [illegible] mountain. One [illegible] Mr. [illegible] *Intercontinental Digest* [illegible] that "[illegible] to have [illegible] the strange boat or boats which [illegible] Shasta. [illegible] Shasta." He [illegible] that [illegible] Shasta."

[illegible] among the [illegible] themselves and [illegible] Mt. Shasta City, who [illegible] and [illegible] Los Angeles *Times* [illegible] Mt. [illegible] Los Angeles to

[illegible]

[illegible]

[illegible]

[illegible] of gold within the mountain.

[illegible]

[illegible]

would also quickly discover that Professor Edgar Lucien Larkin, Lanser's major source on the ways of the Lemurians, was hardly an "eminent scientist." Larkin was in fact a rather woolly-minded occultist who had died in 1924, eight years before Lanser's article appeared. Larkin's "Mt. Lowe Observatory" was not in any sense a scientific institution, but a tourist attraction operated by the Pacific Electric Railway in the mountains just northeast of Los Angeles, near the well-known Mount Wilson Observatory. The railway paid Larkin to point his not-very-impressive telescope at the moon, Mars, or the rings of Saturn and show them to tourists.

Edgar Lucien Larkin

Larkin authored several alternative-reality works with titles like *Radiant Energy* and *Within the Mind Maze*, as well as a newspaper column on mystical subjects for the Hearst papers. In one of his 1913 columns he described how he had read *A Dweller on Two Planets* with the absolute certainty that it was the truth, and in another he told of his discovery of the Lemurian village by telescope, although from an observatory.

Larkin's story was one of those that Lewis used to corroborate his thesis in *Lemuria, the Lost Continent of the Pacific*, and the perceptive reader who first perused Lewis's 1931 book and then Lanser's 1932 article would probably be correct to assume that the latter—except for Lanser's "own role" in the story—had been lifted almost entirely from the former. Yet Lanser's story was seized upon eagerly by lost-continent enthusiasts as further evidence of the Lemurians' existence. Lewis included Lanser's "experiences" in the 1935 second edition of *Lemuria*. Even a fairly level-headed lost continent scholar like folklorist Lewis Spence, in his *The Problem of Lemuria* (1932), thought Lanser's tale worthy of consideration. The legend of the Shasta Lemurians continued growing and changing, built largely over one layer of wishful thinking over another, and more was to come.

The violet-blue eyes of Saint Germain

In 1934 Guy Warren Ballard, using the pseudonym Godfre Ray King, added to the mystics with the publication of his first book, *Unveiled Mysteries*. Born in Kansas in 1878, Ballard worked until 1930 or so as a mining engineer and promoter with a dubious reputation; science-fiction writer L. Sprague de Camp has written that Ballard "graduated from selling stock in imaginary gold mines to old ladies, into occultism." Ballard pored over the Theosophical and Rosicrucian writings in public libraries, joined a group of spiritualists, and married a medium, but his "enlightenment" did not come until 1930, when he was

52 *Unveiled Mysteries* is the story of this enlightenment and his meeting with the greatest of the Masters of Shasta.

In the summer of 1930, Ballard wrote, he was working with a mining company near the mountain. He had long been aware of the mountain's reputation, so on his day off, he decided to climb the peak, asking God to direct his path. When he stopped at a spring for lunch, he felt an electrical charge pass through his body, and he turned to see a young man "who, at first glance, seemed someone on a hike like myself." But the young man asked Ballard for his cup, filled it with a strange creamy liquid, and handed it back to Ballard, who drank it. "While the taste," Ballard continued, "was delicious, the electrical vivifying effect in my mind and body made me gasp with surprise." The young man told him he had filled the cup with "Life—Omnipresent Life," and he asked Ballard to sit down:

Guy W. Ballard at the height of his influence in the 1930s.

> I did as he requested and in perhaps a few minutes, I saw his face, body, and clothing become the living breathing tangible "Presence" of the Master, Saint Germain smiling at my astonishment and enjoying my surprise.
>
> He stood there before me—a Magnificent God-like figure—in a white jeweled robe, a Light and Love sparkling in his eyes that revealed and proved the Dominion and Majesty that are his.

This encounter was the first of many Ballard was to have with Saint Germain. The Comte de Saint Germain was a mysterious eighteenth-century occultist who it was rumored had discovered the secret of eternal life; H.P.B. identified him as one of the Tibetan Masters. After Ballard proved his faith and courage when he tamed a hungry panther by looking into the animal's eyes with Love—in a scene very similar to Young's taming of the grizzly in *A Doctor on Two Planes*—Saint Germain whisked him off astrally to one of the Masters' sanctuaries, two thousand feet beneath the Grand Tetons of Wyoming. Here, in a magnificent maze of gold-and-onyx-lined corridors and chambers, again like those in Oliver's book, Ballard was led to a vast subterranean library filled with containers of strange spindles. These spindles were wound with golden ribbons that behaved not unlike videotape, containing the complete his

[illegible] of the universe and the [illegible] Plan for [illegible] that the Mas-ters were to carry out. The [illegible] chambers also held great mounds of gold [illegible] Ancients and [illegible] world when the right [illegible] moment arrived. "No one [illegible] world," said [illegible] Ballard, "ever accumulated a great amount of wealth without the [illegible] Ascended Masters [illegible] who really govern the [illegible] world [illegible] as a test of the [illegible] strength of the individual."

In other [illegible] Ballard was [illegible] to see scenes from his past incarnations. Whether as a priest [illegible] or even as George Washington, Ballard was always [illegible] and correct behavior among all of them; he worked [illegible] with [illegible] wife and son, as well as with [illegible]. The Master also showed him the hidden [illegible] preserved remains of a [illegible] Amazon River [illegible] in which the [illegible] were [illegible] with eyes of [illegible]." [illegible] dark-haired).

The [illegible] Masters was [illegible] of [illegible] gave a [illegible] rest on the [illegible] Masters, both male and female, from the [illegible] with "[illegible]" [illegible] the group. [illegible] When [illegible] the [illegible]

[illegible] Masters [illegible] *race*. [illegible] and [illegible] Washington and [illegible] was [illegible] and [illegible] When [illegible] a Master [illegible] them.

> [illegible] sions to all who live within it.

[illegible] was "a class [illegible] beings who [illegible] "the [illegible] and "accomplishment of the Divine Plan for that part of the earth."

[illegible]

[illegible]

Being one could sit down and talk to?

[illegible]

[illegible] and evening classes. *Time* magazine described the "I AM" Activity in 1938:

> [illegible] Mt. Shasta. [illegible] Meetings [illegible] Mr. & Mrs. [illegible] lowers the right to make contributions

[illegible] the mountain on mysterious errands.

[illegible]

> [illegible] "Annihilate!"
>
> The devotees responded, "Annihilate!"
>
> [illegible] "Annihilate!"

The I AM [illegible]

[illegible]

[illegible]

shocking behavior in that time and place.

[illegible]

Shasta City's hotels and restaurants.

[illegible]

ence sang *America* the flags rose to the top of the tree to symbolize the ultimate triumph of America in the divine plan.

I found it interesting that the actor portraying Christ was tall and particularly Nordic-looking, with long reddish-gold hair I was, alas, too far away to determine whether he had "violet-blue" eyes.

Chapter 8

The Shaver Mystery

> And as they grew less shapen in body, they had grown in knowledge and goodness and were now able to look upon mortals and see the beauty in them. But as they grew in knowing, they grew in mischief, and their great delight was in every way they could think of to annoy the people who lived in the open-air-story above them.
>
> —George MacDonald, *The Princess and the Goblin*

The attainment of the North and South Poles ended forever in most people's minds the possibility that Symmes's "Golden Secret" might still be uncovered. The emptiness of the globe—which, of course, had been a fairly certain educated guess—was now proven, and allowed no room for holes a few thousand miles across into which a slipping or accidentally sent or the sun could shine.

The completed sphere also changed the image of what the inhabitants of hollow earth might be like. During the "classical" phase of the hollow earth theory—which began with Edmond Halley's article in the *Philosophical Transactions* and ended with Marshal B. Gardner's *Journey to the Earth's Interior*—the "Internals" had usually been imagined, if they were described at all, as a race of barely exploitable natives. Symmes, Cyrus Reed, and Gardner each imagined himself as a new Columbus, getting a vast new country to explore, colonize, and civilize upon. All four were Americans living in a time in which the British, French, and Germans sat on great colonial empires in Africa, Asia, and Southeast Asia, and they were anxious to see the United States obtain an empire of its own and win the envy and respect of the Europeans. Even the cultural superiority complex of the West at that time, it was "sensible" to view the inner-world people as simple savages. If the Americans could but set foot in the inner world, they suggested, the Internals would have no choice but to submit to the severe grip of the United States.

But the discovery of the poles changed all that. So did the blossoming of science fiction into the widest form of popular literature. The time between the World Wars was the heyday of the "pulp" dime-a-cheap newspaper story magazines, and the science fiction pulps—*Astounding Stories*, *Science Wonder Stories*, *Captain Future*, *Amazing Stories*, and many others—sold hundreds of thousands of copies a month. They had great appeal particularly to adolescent and preadolescent boys and young men, with their lurid, violent covers of ballet-shaped spaceships and giant insect-like creatures from Mars crowding at semi-clad damsels. Along with the need that exists in every era for escapist fiction, the pulp science fiction stories reflected the anticipation most Americans felt at the promises held out by a soaring technology. Science fiction is the great literature

[illegible]

The trickster of the pulps

[illegible]

[illegible]

[illegible]

iety he described in loving detail his struggles to bring before the public the *facts* about whatever mystery he was then promoting. Along the way he told his readers quite a lot about his life.

He was born in Milwaukee on the first of August, 1910. He once wrote that he had a vivid memory of being held at the window to see Halley's comet when he was one month old (when an indignant reader wrote him that the comet was not visible after July, Palmer replied in effect: Who knows? Perhaps I saw it psychically from my mother's womb). He also claimed that he read the entire newspaper daily at the age of four and sixteen library books a day when he was a teenager. But Palmer's early life was tragic. When he was seven, a butcher's truck ran him over and cracked one of his vertebrae. Over the next two years, pressure on his spine increased until he could neither stand up straight nor walk. The doctors performed a spinal graft operation on him, and it appeared successful. Palmer wrote, until that night:

> infection set in, and by morning the damage was irreparable. The graft had loosened, had slumped down, killed me, and my spine was bent, and any attempt to straighten it would mean my death. I was given twenty-four hours to live. The infected and now open wound exposing my spine was packed with iodine (what agony!) and I was strapped down immovably.

Ray Palmer in the mid-fifties

Palmer lived, but he was permanently disabled. He grew up a hunchback, and was never completely free of pain. As an adult he stood four feet eight inches tall. He was hospitalized several more times in his teens and early twenties, and while bedridden he developed an obsessive appetite for science fiction. He read all the novels of Wells and Verne, and every pulp he was able to find; it wasn't long before he began writing science fiction himself. In 1926, when he was sixteen, one of his stories was accepted and published in *Science Wonder Stories*. He was determined to see his name in print again.

He submitted his second story a hundred times—and had it rejected ninety-nine times. The next year he swore that he would one day become the editor of *Amazing Stories*, his favorite pulp. Over the next eleven years he wrote hundreds of stories at night—mostly stirring tales of valor for pulps like *Scarlet Adventures* and *True Gang Life*, with a little science fiction thrown in—while he worked days as a bookkeeper for a Milwaukee sheet metal firm. He also wrote countless fan letters to *Amazing*, and in 1938, just after his twenty-eighth birthday, Ziff-Davis, *Amazing*'s publisher, offered him the editor's chair

Palmer achieved almost instant success at the magazine by stressing [illegible] science fiction and by keeping his writers very busy; he was known as "the Little Napoleon" around the Ziff-Davis offices. When [illegible] writers to turn out ten or twenty thousand words a [illegible] them over at frequent poker games at which he was suspected, but never accused, of cheating. [illegible] *Amazing Stories* [illegible] He negotiated a contract with Ziff-Davis which gave him a percentage of the magazine's profits as salary—at a time when [illegible] earned twenty or thirty dollars a week—and he [illegible] to raise *Amazing*'s circulation so much that he took home more money than the publisher's vice-president.

One day in September [illegible] *Amazing Stories* received a letter that changed both Palmer's career and the magazine's. Palmer wrote that

> a letter came in giving the details of an "ancient alphabet" that should not be lost to the world. It was opened by my managing editor, Howard Browne, who [illegible] the wastebasket with the [illegible] "The world sure is full of crackpots!"
>
> [illegible] drew me like a magnet. I [illegible] the letter from the wastebasket, examined the alphabet [illegible] with a dictionary. Then a few [illegible] English and came up with a few [illegible] I published that letter in *Amazing Stories*.
>
> The results made publishing history.

The letter was indeed strange and [illegible] "Sirs: [illegible] hopes you will insert it in an issue to keep it from dying with me. [illegible] Am sending you the language so that more than one can have it. [illegible] This language seems to me [illegible] the Atlantean legend."

It hardly seemed [illegible] it was an [illegible] alphabet. "A," for example, meant "Animal"; "B" [illegible] "C" meant "Con" [illegible] To see [illegible] by the letters "T" [illegible] the cross symbol") and [illegible] energy") respectively. The letter was signed by one [illegible] of Barto, Pennsylvania, [illegible] alphabet should be saved and placed in wise hands. [illegible] It really has immense significance and will [illegible] your language again if you will reply [illegible] and this. I need a little encouragement."

[illegible] as published might have appeared the product of a [illegible] but Palmer appended to it a sober invitation to the readers to try it for themselves:

> We present this interesting letter concerning an ancient language with [illegible] comment. [illegible] readers in- [illegible] we will be able [illegible]

[illegible]

ED

[illegible]

[illegible]

memories of Lemuria themselves

[illegible]

mythology

[illegible]

[illegible] pathic *augmentor*—to enforce their wills.

[illegible]

[illegible] conceivable."

[illegible] sun, and resettle there.

[illegible]

> [illegible] me to stab mother with a knife."]

[illegible]

> [illegible] to [illegible] the [illegible] of energy [illegible] and many other [illegible] Mr. Shaver [illegible] we could but obtain them.

The deros [illegible] the caverns using their wonderful machines in d[illegible] [illegible] warm coming around and [illegible] even tripping [illegible] we walk down the street. [illegible] the terros [illegible] than their creator, Richard Sharpe Shaver

The welder, the flesh, and the devils

Shaver [illegible] a [illegible] brew of pulp science fiction and occ[illegible] [illegible] an entire pantheon of gods and demons, past and present, [illegible] under our feet. [illegible] the caverns look [illegible] [illegible] in their caverns [illegible] "day shift" of [illegible] world. [illegible] the caves [illegible] *The Hidden World*. Shaver [illegible] [illegible] (One of [illegible] Franklin Roosevelt [illegible] just as World War II [illegible] Lee Harvey [illegible] Kennedy [illegible] conspiracy theory [illegible] the Nazi [illegible] of the Jews who conspired [illegible] Jesus Christ was crucified [illegible]

from the caves

Many of the details [illegible] Shaver's life are a little murky, which he was a kind [illegible] to change [illegible] he was born in either [illegible] Pennsylvania. His father worked [illegible] and lost restaurants [illegible] so the family was constantly moving during [illegible] Shaver's [illegible] wrote poetry [illegible] stories under a variety of pseudonyms. [illegible] who met Shaver was a teenage [illegible] his brother was [illegible] *Fear* and similar periodicals. Shaver [illegible] showed the [illegible] a very [illegible] It seemed [illegible] a restless, unstable [illegible] keeping a [illegible] and working when he felt like it. After [illegible] for a [illegible] for a while, and later [illegible] among other things, a [illegible] cutter in a [illegible] and a welder for [illegible] Mr. [illegible] three times, [illegible] seemed to have [illegible] than a year each [illegible] 1940 [illegible] and [illegible] was however a [illegible] tero with more than a bemused tolerance.

[illegible] Shaver's [illegible] long [illegible] *Amazing Stories* [illegible] the rest of his life. He was also [illegible] Lewis [illegible]

collections of unexplained phenomena and by many occultist writings, from the Rosicrucians to Madame Blavatsky, and their influences can be seen throughout the Shaver Mystery stories. But the true how and why of the dero and tero lay in Shaver himself.

Richard Shaver in the 1930s

He told several versions of how he first became aware of the invisible empire of the dero. The best known version begins in 1932, when Shaver was a welder in one of the Ford Motor plants in Highland Park, Michigan, and by his own admission a confirmed skeptic in all matters supernatural. One day, clutching his welding gun on the assembly line, Shaver made an unusual discovery. Whenever he held the gun, he "heard voices, faroff voices of endless complexity." He found he could read the minds of his co-workers.

> I knew what was in Bill's lunch box, which girl Bunny was going to take out that night, what Hank's mother was planning on for his wife. It was a dress, and quite a dress, too. More, I knew what the men upstairs were groping about. I heard everything I didn't want to hear all over the factory. That welding gun was, by some freak of its coil field attunements, not a radio, but a *teleradio*, a thought augmentor of some power.
>
> After awhile I could read the thought of nearly everyone in the building. But at last it began to get on my nerves. I'll tell you why. I began to hear "thought!" I couldn't figure it out. I would hear a mean kind of voice say:
>
> "Put her on the target."
>
> Then I heard a woman's screams, louder and louder and more and more agony in the screams—and at last a gurgle, a death rattle. Then later I could hear some person thinking about a spaceship, not a *new* spaceship, but an *old* one—*one he had been out in space with!*
>
> I would hear a woman cursing and the lash of a whip—and feel a pleasure in the screams of the person getting the lash. It was all so mad, but I kept hearing such things, over and over. It got on my nerves, so I quit. I quit and went on the bum, for I didn't feel like working any more, because I believed I *knew* I heard the voices and that is what telepathy gave a man to hear in America. I wasn't going to work for America. I was a *smart* guy—and pretty soon I was running a liquor truck between Detroit and Toledo. Easy money. I had the satisfaction of knowing I wasn't a sucker for any hidden bunch of devils like I figured out was running America, from what I heard.

Now we enter the foggiest part of Shaver's biography. He quit driving the bootleg truck after a while and bummed around until he reached Montreal, where he stowed away on a ship he thought was bound for England. Instead it landed in Newfoundland, where he was arrested and sent to jail for either

[illegible] a state line.

[illegible] roasted, or devoured by the evil dwarfs.

[illegible]

[illegible] aura a visible iridescence flashing about her form.

[illegible] unbearable pleasure on the floor.

Here we have the fertility goddess of a technological age. Whether created by Shaver himself or by Palmer using Shaver's writing as a guide, Vanue is a manifestation of the powerful, positive, fertile aspect of the Earth Mother. She is both a source of sexuality and a source of security—the story tells us that "all evil is restrained from entering" Vanue's chambers. Such a female figure is appealing to a man who feels persecuted or sexually insecure, and such figures appear in the Shaver stories frequently. Later in "I Remember Lemuria!" Mutan Mion fights alongside Vanue's legion of female warriors, and each of them is great and powerful:

> this was not the first time these warrior maids had seen action. They worked too smoothly. With the hand weapons and war harness they wore, they were formidable fighting Amazons. Their strength was unbelievable, and I knew it came from the inner growth of the incubator which increased the solidity of their flesh.

Not all of Shaver's superwomen worked for the power of good, however: some were dark allies of the dero in the persecution of surface people. Another story, "Circe, the Witch Queen" by Shaver and Bob McKenna, shows the other face of the Earth Mother—the Devourer—in the character of the Hag, who lives on Venus but controls an army of huge vampire-women living under the earth. These seductive and powerful creatures steal children from the surface and spirit them to Venus, where the Hag lives eternally by drinking their blood. The hero of the story sees the Hag in the vampire-women's interplanetary TV globe:

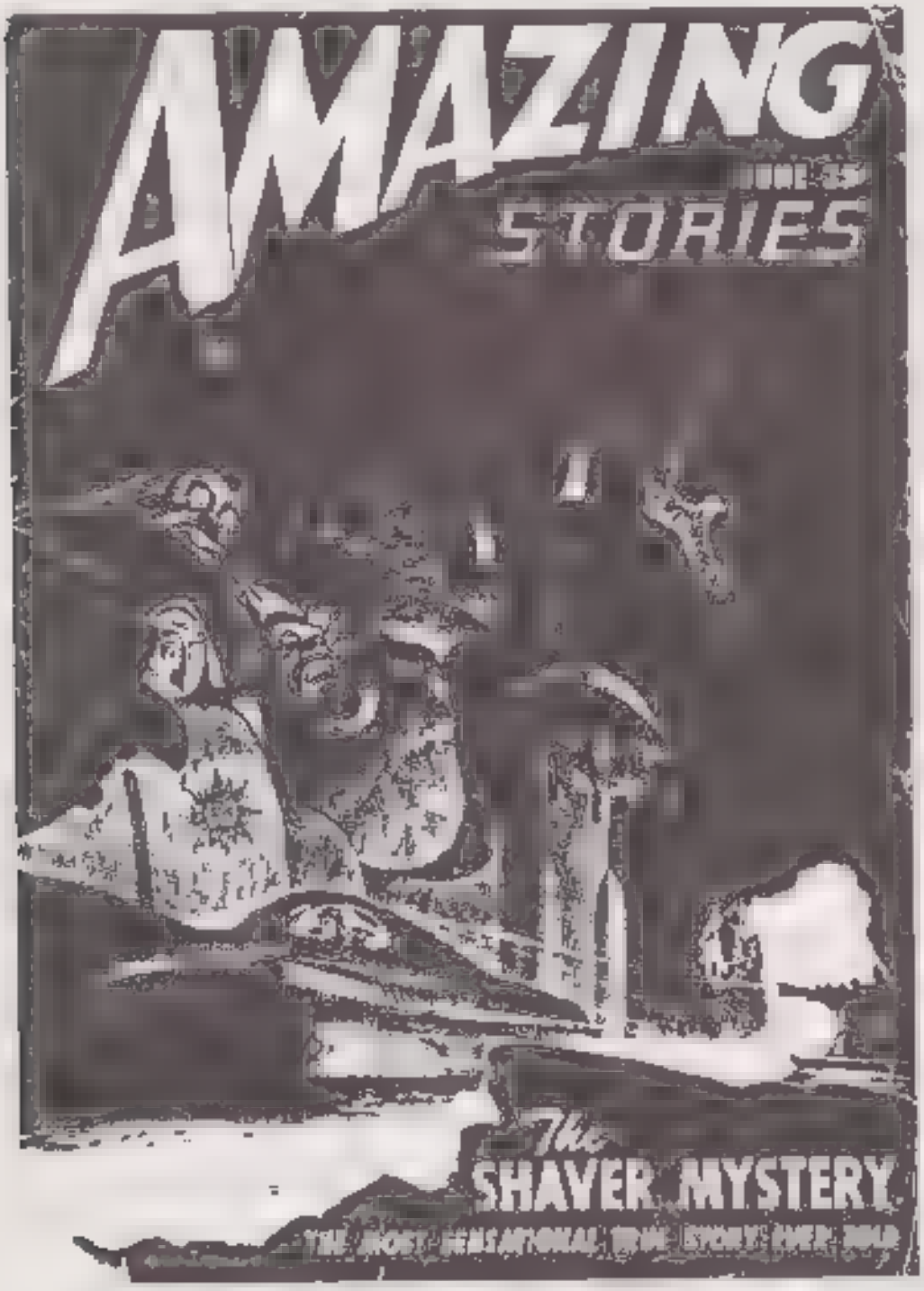
> The figure in the globe was big, standing twice the height of the figures around her. Her body was well covered with flesh, still, she seemed bony. Barbaric ornaments were hung and fastened all over that huge harridan. Her face was a fierce Medusa mask from antiquity, covered with a network of fine wrinkles. She seemed to scorn clothes and her [illegible] hung down to her waist—the living incarnation of the lovely evil Hindu goddess KALI in the flesh.

And of course Shaver implied that Kali—and perhaps Medusa as well—were in fact racial memories of the Hag of Venus, absorbed into the legends of the Hindus and the ancient Greeks.

Have you heard voices?

With the phenomenal success of "I Remember Lemuria!" Palmer began including Shaver material in almost every issue of *Amazing Stories*. The magazine's circulation, previously 35,000, increased to 185,000, where it had once received fifty letters a month from fans, it was deluged now with 2500. Readers wrote Palmer to tell him they had heard voices, dreamed inexplicable dreams, seen strange phenomena while exploring caves, or remembered their previous incarnations as citizens of the Titan empire. Palmer was delighted with the torrent of mail: he increased the size of the letters column and added a

new department, "Report from the Forgotten Past," to handle the weirdest new developments in what he dubbed "The Shaver Mystery."



Cover of the June 1947 *Amazing Stories*, devoted entirely to the Shaver Mystery.

With each batch of new letters Palmer noted an increasing interest in the idea of visitations to the earth by alien spaceships on the part of his readers, he also noted that many readers seemed to believe that there was some truth about the earth's past that was being "concealed" and that attempting to reveal such knowledge was dangerous, and that it was all too often met with severe "facts of life." Palmer encouraged these feelings in his sensational introduction to the first installment of "Report from the Forgotten Past." *Amazing Stories*, he wrote, had been inundated with

> a tremendous flood of letters which are alike in one respect—namely, the writers emotionally insist that their letters NOT be used for publication and that their name not be disclosed. They give bizarre experiences similar to Mr. Shaver's with rare people or with strange happenings which could have been related by many people. MANY OF THESE WRITERS [illegible] OR CAN ANSWER WHAT AND WHEN NEITHER THE EARTH [illegible] AND MANY OF THEM [illegible] WRITING TO US.
>
> There are certain people who believe that something is about to happen to this old earth which is so serious that it is almost beyond imagination. They are very few in number, but they have two things in common. First, they do not know whether or not they are remembered from a previous existence on this planet. Secondly, they are sure such as the Titans of Greek myth were in human form, or what. They don't know but they are here for a definite purpose which has to do with what is going to happen soon. Most of them have spent their lives in perfecting certain traits and professions which do not exist here. And what traits are these? When all these people are gathered they will take on a special meaning which not only will have an impact on every [illegible] but will prove knowledge which [illegible] EARTH TO THE PRESENT DAY!
>
> Thus, we urge every reader who has such consciousness [illegible] IS ONE OF THOSE PEOPLE"

Palmer followed his review of Shaver's production with a few of the letters he received from readers who were evidently courageous enough to speak out against the deep. A man from Arizona who appears to have been a follower of Lemuria (see the next chapter) was concerned Shaver might be moving with forbidden knowledge

> [illegible] that Mr. Shaver's interpretations are good because it is clear that he has some important power of knowledge [illegible]. The Atlanteans and [illegible] were two offshoots of a [illegible] were passed by the great Masters because [illegible] ordinary mortal, for which I give thanks to the Cosmos.
>
> There were many race [illegible] the Atlanteans. Once in [illegible] the Sun's [illegible] planet. As [illegible] through curves but not angles
>
> [illegible]

Palmer replied curtly: "[illegible]—and [illegible] everything you know. For instance, please explain [illegible] business—about curves and not angles."

[illegible]

[illegible] 1946—are [illegible] of the [illegible] before. Taking [illegible] Palmer stressed the connection between the shaver Mystery and [illegible] visitations which he introduced. [illegible] "[illegible] flying space ships visit the earth regularly as in this story," he wrote. "[illegible] Fort and your editors over [illegible] are something we should see. [illegible] you think respectable parties [illegible] governments [illegible] of the act of space ships visiting earth you just don't know the way we are. [illegible] these [illegible] Arnold [illegible] "flying saucer" [illegible] a great [illegible] to publication. But even [illegible] Arnold [illegible] already [illegible] [illegible] people who were [illegible] to [illegible]

[illegible] *Amazing Stories* was [illegible] Shaver [illegible] ideas Mr. [illegible] stories [illegible] *Amazing Stories* [illegible] the [illegible] a New York [illegible] by [illegible] [illegible] *Amazing Stories* readers.

> [illegible] ancient civilizations superior to ours.
>
> [illegible] only necessary to publish issues of *Amazing Stories* containing [illegible] this very trend

And [illegible] passed a resolution [illegible] readers [illegible] Arnold [illegible] *Amazing Stories* [illegible] many.

[illegible] unsolved [illegible] breaks [illegible] dress, pick up a [illegible] better [illegible]

> There have been [illegible] Shaver [illegible] [illegible] are waiting for [illegible]

> [illegible] for yourself

[illegible]

[illegible] Shaver Mystery!"

[illegible] knew now what he wanted to do.

[illegible] stories as "the sickest crap I'd ever run into."

[illegible]

sorted as so-called warnings. In the January 1956 *Mystic*, Shaver passed along more details on the cavern world:

> Today, the centers of population of the left are located under great cities for obvious reasons. There ARE ways to contact the surface and much of the needs of the underground people such as food, clothing, etc., can be gotten only from the surface. Down there, they [illegible] most people literally. Because many of those who disappear every year never to be heard from again become slaves in the mines of the Deros. Many times I have been shown over telepathy an hideous deformed dero gnawing on a bone, a bone that cannot be anything but human as there are no animals in the caves. Some of these bones are those of slow deros, some of underground men captured in battle, but some of them are surface people—as many as 20,000 yearly in this country alone! Ask the F.B.I. about the number missing yearly and never found.

But there were no longer many people reading Shaver's warnings. Palmer's magazines circulated among a dedicated group of Mystery fans that numbered perhaps a few thousand. By the mid-1950s, the series that had torn the science-fiction world apart had been forgotten by everyone else.

Stones and secrets

Between 1961 and 1964, one of Palmer's biggest projects was publication of *The Hidden World*—"The whole truth of fact" about the Shaver Mystery "and nothing but the truth." By this time, Palmer, his wife Vivian, and their children were living on a farm near Amherst, Wisconsin. Richard and Dorothy Shaver bought a farm nearby, where they [illegible] make [illegible] living. The two [illegible] were however able to work closely on the stories. The sixteen-book, eight-issues, a total of nearly three thousand pages were a [illegible] sale of the original stories reprinted from *Amazing*, memoirs of Shaver's [illegible] pontificating about how nobody believes him but he'd bet he'll wise up soon, a perpetual turn of the century, the new earth novel called *Beyond the Veil* and lots of letters and articles from Shaver fans.

The letters are the most fascinating part of the series. Most give evidence of "zero activity," citing other theories about the influence of cross and [illegible] human history. Some of the letters are amusing, some are serious, some are vague and mysterious. One reader offered an intriguing theory of his own:

> There are three underground cities beneath the earth, each one of them is built beneath a least [illegible] one only entrance to these cities in the [illegible] near the deserts. I should not have been surprised at a thickly populated underworld, and why these cities have been built in the deserts. Some of these cities are populated by evil M. Shaver also lives, [illegible] zeros. [illegible] you have met, and may even have talked to people from at least one of these cities during your dreams, but you wouldn't have suspected as except by the [illegible] of their eyes. The pigmies also in their [illegible] are all [illegible] as [illegible] takes you to get a surface. They are not here [illegible] but they do have [illegible] people [illegible] and the average human on the human of the surface of the earth be [illegible] they do not have to live underground. Disease [illegible] disintegrating energies. [illegible] these people [illegible] are not another species or any

> [illegible] the surface of the earth and they regard you in the same way you regard the simian species.

[illegible] be had not been "protected in several ways."

[illegible] was [illegible] with a few [illegible] "[illegible]" [illegible] [illegible] been [illegible] [illegible] [illegible]

One of Richard Shaver's drawings. The face in the upper left-hand corner has "Bad" painted on its cheek.

Many children see bunny and moose faces in the [illegible] swirls of the bathroom floor or the grain pattern of a door and it appears Shaver found his pictures [illegible] in the same way. Shaver Palmer was impressed with the idea at first. "How would you feel," he asked his readers of *The Hidden World*, "if you were shown a white sheet of asbestos [illegible] and told to look at the pictures on and in them, only to find that you saw nothing except some vague resemblances that were quite obviously accidental?" Shaver nonetheless insisted the pictures were there, providing physical proof of the Atlantean civilization.

He developed a [illegible] technique to produce his stories. He would go to the store and buy a large piece of cardboard and an opaque projector. He would tape cardboard with [illegible] and painted over them with [illegible] so everyone could see what he saw. In *The Hidden World* article, titled "How I Make a Picture of Hero Activity," Shaver [illegible] warned that he [illegible] the pictures as well.

> [illegible] of hero activity

[illegible] poor. He had no sense of design and [illegible] many of his pictures [illegible] power. [illegible] Almost [illegible] many of the [illegible] "[illegible] grams from an extraterrestrial *Gray's Anatomy*.

Shaver believed the [illegible] "[illegible] "[illegible] [illegible] grams from an extraterrestrial *Gray's Anatomy*.

[illegible] the Shavers moved to Sumrut, Arkansas, where he [illegible] The Rock House Studio as a place to advertise and sell his Prehistoric Art [illegible] (he delivered a [illegible] mounted wall plaques). Despite his [illegible] with the story of the stars, certain to many of those who knew Shaver in his later years, he was as warm and intelligent. I [illegible] Louis Farrell who knew Shaver in Arkansas, and asked him his [illegible] "I honestly want to consider Shaver a [illegible] sort of [illegible] say that I successfully dealt with all his [illegible] He was a [illegible] very good [illegible] and [illegible] the most [illegible] I've ever met." And I remember several questions Shaver's wife had [illegible] only several paranoia [illegible] answers. "I am not a [illegible] convincing that such analysis are [illegible] perhaps [illegible] Shaver say that a person is around perhaps he has good reasons for his fears." If he was [illegible] the Shaver Mystery are correct [illegible] we know such thoughts [illegible] here.

Materialism and magic

In [illegible] November 1977 with [illegible] of the [illegible] What are [illegible] the Shaver Mystery. In many instances [illegible] Shaver Mystery [illegible] known by that [illegible] Wise [illegible] Harpers [illegible] the Mystery [illegible] and [illegible] Shaver's [illegible] a [illegible] of having [illegible] induced by [illegible] an [illegible] —[illegible] his main [illegible] he was [illegible] the truth behind the Shaver Mystery. Palmer [illegible] and [illegible] village [illegible] of physical evidence or [illegible] inviting readers to write in their experiences and "[illegible]" [illegible] the Shaver Mystery [illegible] gave them a [illegible] adventure and [illegible] a lot of magazines. It was a [illegible] through good [illegible] August [illegible] Palmer [illegible] without ever saying directly he [illegible] *The Secret* [illegible] a [illegible] "Rock [illegible] he wrote [illegible] Shaver Mystery. [illegible] or more of [illegible] had [illegible] and [illegible] mysteriously [illegible] Palmer himself was certainly a man [illegible] keep [illegible] a [illegible]

Shaver [illegible] The [illegible] the world was [illegible] underground [illegible] and [illegible] a magic

[illegible] Was Shaver insane? [illegible] the Mystery have [illegible] Shaver [illegible] who banded together to swap [illegible] from the caves [illegible] but Shaver was [illegible] a mystic, and something of a shaman

He was a member of that ancient [illegible] revealed knowledge [illegible] Shaver heard voices [illegible] and then he made his mistake.

Shaver [illegible] mythology [illegible] the reality [illegible] the caves [illegible] asked where the entrances were [illegible] the question [illegible] knowledge.

[illegible] Age [illegible] the sacred [illegible] the Earth [illegible] As [illegible] of [illegible] were [illegible] attacked us out of the dark earth, unseen.

[illegible] Mystery [illegible] American [illegible]

Shaver was never able to offer his readers any *yang* to offset his pages of *yin*: he was never able to give them a plan of action, a way to defeat the evil creatures under the earth who denied us the hidden knowledge and magical machines of the past. Perhaps Shaver gave it all away in one tiny article at the end of one issue of *The Hidden World*, comparing us with the Titans:

> If only... we had love today instead of hate.
> If only... we possessed the knowledge of our predecessors.
> If only... our short lives were happy.
> If only... they had all died, and we had never been, would it not have been better?

So in the end, he felt it didn't matter what we did. We were doomed whether we realized it or not.

Chapter 9

The Secret War with the Snake People

> "That's it, Bug!" he shouted. "That's the idea, General! I'm King of the Under World, and my subjects are all miners. I'll make a tunnel under the desert to the Land of Oz—yes, right up to the Emerald City—and you will march your armies there and capture the whole country!"
>
> —The Nome King, in L. Frank Baum's *The Emerald City of Oz*

Among the many warnings *Amazing Stories* received in the early days of the Silver Mystery about the dangers of probing too deeply into the secrets of the ages was a letter from one Dr. M. Doreal of the Brotherhood of the White Temple in Denver. Doreal claimed intimate knowledge of the subterranean realms, and he cautioned against trying to find and explore the caves of the aeros:

> Like Mr. Shaver, I have had personal contact with the Deros and even visited their underground caverns. In the outer world they are represented by an organization known loosely as the "Black Brotherhood," whose purpose is the destruction of the good people of man. The underground cities are, in the most part, protected by space-warps, a science known to the ancients, but only touched on by modern science. I note that many are working to enter these caves. Female who has not developed a protective suit this would be suicide and one who revealed their location would be a murderer.

From Shasta to Tibet

Maurice Doreal was born Claude Duggins in Sulphur Springs, Oklahoma, in 1898 (or so I have heard). He looked more like a feed store owner or small-town banker than the guru he became to his thousand or so followers. He founded his "Brotherhood of the White Temple" in 1929, naming it after a group of Masters of the same name often invoked by H. P. B.'s successor Annie Besant. He claimed that after serving in the First World War he traveled to Tibet and spent eight years studying there with the Dalai Lama. Doreal amassed one of the world's largest and finest occult and science-fiction libraries—over thirty thousand volumes—but all he seemed to dish out of his studies was a long series of repetitive and poorly written but highly imaginative booklets on occult subjects written between about 1940 and his death in 1964. It is still possible at this writing, though, to send away for "Mysteries of Mt. Shasta," "Mysteries of the Gobi," "Polar Paradise," and similar booklets for a few dollars each from the Brotherhood of the White Temple, Inc., in Sedalia, Colorado.

In the late 1940s Doreal became convinced that an atomic war was to strike in May 1953, and gathered his followers to build "Shambala Ashrama"

an "atom-proof" city in a mountainous valley thirty-five miles southwest of Denver. With spiritual help, reported the newspapers, and because the surrounding mountains contained deposits of lead, Doreal and the other members of the Brotherhood of the White Temple believed they would "ride out the atomic attack in safety." In February 1955 the Denver *Post* reported that

> Doreal, who presides in heavy gold robes from his throne over meetings of the cult and is known to his followers as "The Voice," has issued orders that "no outsiders are permitted to enter the valley except necessary workmen."
>
> Doreal calls the retreat "Western Shambhala, or Shangri-la-in-the-Rockies." He said in a speech last week that the atomic age is now completely smashed and ready for "the end."

In a 1946 interview with a reporter for the *Rocky Mountain News*, Doreal said, "I had predicted atomic war years before it came. I saw atomic energy at work several years ago when the Dalai Lama of Tibet ushered me into the Great White Lodge 75 miles under the Himalayas."

In his writings, Doreal claimed to have visited many of the retreats of the Masters. In "Mysteries of Mt. Shasta," Doreal revealed that he was privileged to pay a visit "in the flesh" to the Atlantean (not Lemurian, he wrote, as is commonly believed—colony inside Mount Shasta. As he told it, while he was in Los Angeles delivering a series of occult lectures, two of the Shasta Masters walked up to him after one lecture and introduced themselves. They had been attending his talks for a week, they said, and were impressed with Doreal's knowledge. Would he like to visit their home inside Shasta that evening? Doreal demurred at first, since he had another lecture in just a few hours, but the Masters insisted they could easily reach Shasta and return in time.

Doreal, leader of the Brotherhood of the White Temple, in a 1946 portrait.

They drove up to Topanga Canyon (a favorite locale of paranormal activities in Los Angeles), parked the car, climbed a hill, and the Masters took strange belts and cellophane masks from their pockets, giving Doreal one of each. He put on the mask and was instructed to push certain buttons on the belt. When he did, all three rose into the air, and fifteen minutes or so later they landed on the side of Shasta. They entered a small concealed stone building which carried them like a trolley to the top of the mountain, where they

[illegible]

[illegible]

[illegible]

[illegible] rays was Dorcel's introduction to atomic power.

[illegible] constellation Scorpio, not the Pleiades.

[illegible] cords."

[illegible] the more numerous remnants of the Lunian race.

[illegible] culiism in the chapters to come.

[illegible] ing pure races."

[illegible]

[illegible]

[illegible]

[illegible]

the rock and of metals and of the earth "

Rainbow City and the Hefferlin Manuscript

[illegible]

[illegible] rect current nature," when it in fact oscillates.

[illegible]

William C. Hefferlin disappeared from the pages of *Amazing*.

The February 1948 *Amazing Stories* featured this painting of "Space Ships in Antarctica."

In 1947 and 1948, however, the Borderland Sciences Research Foundation, an alternative-reality group based in Vista, California, began issuing bits and pieces of a document called "The Hefferlin Manuscript," written by W.C. and his wife Gladys at their home in Livingston, Montana. In her introduction to the Manuscript, Gladys Hefferlin denied that their story had anything to do with the Shaver Mystery. "In our correspondence with Mr. Raymond A. Palmer," she began, "we requested him to keep our material separate from the Shaver Mystery ... Mr. Palmer ignored our request and has deliberately distorted our statements for his own purpose." Here in the Hefferlin Manuscript, she wrote, those distortions would be corrected and the real story would be told.

In 1947, according to Gladys, the Hefferlins were a young, mystically-minded couple living in San Francisco and there they met and became friendly with a man named Emery[1] who shared their interest. They soon moved and lost track of Emery until 1949, but while in Elwood, Indiana, the Hefferlins

[1] The identity of "Emery" was long a bone of contention in Borderland Sciences and Shaver Mystery circles. Many thought it was Emery Deutsch, a once-well-known radio violinist. Deutsch denied it.

[illegible] They were [illegible] vibrational focus."

[illegible] Three, 'Who were Who are, Who will be, Always.'"

[illegible]

[illegible]

[illegible] mightily

[illegible]

[illegible]

[illegible] a half million years ago.

[illegible] about eight feet tall

[illegible] was pushed

[illegible] wall

[illegible]

[illegible] struck a million years ago.

[illegible] the portals to find the answer."

[illegible]

Rainbow City at this time. Therefore we cannot promise entry to anyone else.

The Hefferlin faded into obscurity in the early 1960s, but Rainbow City was not forgotten. In 1970 UFO writer Michael Barton, known to his readers as Michael X, published a small book titled *Rainbow City and the Inner Earth People*, a curious mish-mash of the hollow-earth idea, the Hefferlin Manuscript, and the Shaver Mystery. Here we learn that the Inner Earth people are far from a homogeneous group: some are Masters, some are dero, and some are ordinary humans. But since the New Age is coming, the Masters—with the help of the "Guardians," beings from Venus—are slowly "removing the dero and other destructive beings from the planet. "Both the astral and physical levels of the inner earth," Barton wrote, "are being cleaned out in preparation for the coming Golden Age." The Masters and the Guardians used Rainbow City as their way station when passing in and out of the South Polar Opening.

Barton claimed to have discovered these facts in psychic conversations with a number of astral entities. Through a channel he called "Teletor" (a sung Teletor), he contacted a Master named Ramel and asked about the nature and history of the inner earth. Ramel told Barton there was someone on the astral plane who wanted to speak with him. "His name is Marshall B. Gardner."

> MG: Marshall said he feels [illegible] happy to meet you, Michael. Your writings are very interesting to me, especially your newest book dealing with Rainbow City and the Inner Earth inhabitants. I can help you considerably in these matters as you probably realize.
>
> Michael X: Yes, thank you. It is a great pleasure to meet you. My first question is, do the polar open ings really exist?
>
> MG: The poles are both planted as the book revealed. I find more openings in the earth than I ever dreamed when in the flesh. One located at the North Pole region but [illegible] spot presently is not accessible. The opening is at a distance some 1800 miles from the Pole. Another opening is 2400 miles from the South Pole. These open ings are not nearly as large as I had [illegible] in my book, nor are they easy to find. The inner earth people keep these entrances well concealed and camouflaged by their advanced scientific and technical abilities.
>
> X: Is there a Rainbow City?
>
> MG: There is a city at the South Pole entrance in the Cavern World. It is known as Rainbow City because the [illegible] of the "Southern Lights" covers the city with [illegible] rainbow hues.

There was another writer who kept Rainbow City alive as well, a man who proposed that the hidden war between planets, between the human race and the Snake People, continues secretly to this day. Robert Dickhoff claims that the day was near at hand when it might be necessary to choose between Mars and Venus in an interplanetary Armageddon. In the end a new Messiah was to arise, but to meet him, a side trip to Mongolia is necessary.

Chapter 30

Agharti

> Once the [illegible] Emperor was sleeping in broad daylight. He dreams that he was taking a walk in the kingdom of Chu-Hsu, a country at [illegible] even further west than the western most [illegible] and to the north of the northernmost [illegible] and he did not know how many thousand [illegible] [illegible] Seven days not changed [illegible] of the journey. One can only travel there in one's mind.
>
> —The *Book of Lieh-tzu*, Second-fourth century AD

In 1922, Ferdinand Ossendowski (1876–1945), a 46-year-old Polish scientist who had spent most of his life in Russia, published in Warsaw *Przez Kraj Tajemnic* (*Through Lands of Mystery*), a chronicle of his adventures in Central Asia. When translated into English and published in America as *Beasts, Men and Gods*, it was immediately a best-seller, reprinted over twenty times within a year of its release. Ossendowski's story was stuffed heavily with an aura of the supernatural, so much so that Lewis Lapham felt prompted to advise readers that although the tale might seem too highly colored to be real, Dr. Ossendowski was no wide-eyed dreamer—he had been thoroughly trained for careful observation, and he was first and foremost a man of science. Palmis caveat was needless, however; readers and reviewers alike found themselves too caught up in the doctor's unashamedly exotic prose to care whether or not it was strictly accurate.

Ossendowski's life until that year had been a tumultuous one. After his graduation from the University of St. Petersburg in the 1890s, he wandered through Siberia, Mongolia, and western China on several occasions, and fell in love with their wild emptiness. He returned to Europe and attended his doctorate in Paris in 1906, but left for Siberia almost immediately afterward, where he became more and more involved in politics. He was first a chemical expert for the Russian Army during the Russo-Japanese War of 1905, later the president of an abortive Revolutionary Government of the Russian Far East, and finally a political prisoner sentenced to hard labor for his activities against the Tsarist government. After his release from prison, he was living in the Siberian town of Omsk teaching chemistry and physics when the Bolshevik revolution occurred. Ossendowski had been active in the short-lived White Russian government and was profoundly anti-Communist; so the Bolsheviks pursued him and a small group of fellow Whites through Siberia and into Mongolia. From Mongolia he crossed into China and finally made his way to Europe to write his story, an indictment of the Bolshevikes. *Beasts, Men and Gods* is a book with a prodi

[illegible] prophecy

The King of the World

[illegible] was [illegible] Mysterious Mongolia [illegible] the [illegible] the [illegible] caves and [illegible] There was [illegible] Central Asia [illegible] The Mysteries of Mongolia [illegible] a "[illegible] figure known as "the King of the World."

[illegible] Nerabanda [illegible] by a lama [illegible] by a few thousand [illegible] rule [illegible] Mongolia [illegible] Buddhist [illegible] every [illegible]

> [illegible] prophecies are being fulfilled.

As the [illegible] and [illegible] burners placed in reserves [illegible] and [illegible] into the air [illegible] the [illegible] the [illegible] the [illegible] the [illegible] evenings.

As [illegible] lama went to [illegible] and left [illegible] to [illegible] "It was [illegible] and [illegible] to [illegible]," he [illegible] with a [illegible] the [illegible] of his eyes. [illegible] boxes [illegible] the [illegible] the [illegible] the [illegible] there but the [illegible] there [illegible] ing seemed to be moving..."

Agharti and [illegible] *Leaves Men and Gods* the [illegible] figure [illegible] the King of the World [illegible] against the backgrounds of political unrest. Russia [illegible] Mongolia [illegible] Ossendowski [illegible] the King was [illegible] Central Asia [illegible] Agharti to [illegible] the children of [illegible] great [illegible] Another [illegible] thousand years ago a [illegible] man had [illegible] a tribe [illegible] They settled [illegible] beneath [illegible] of Asia and

[illegible] the lama told Ossendowski.

[illegible] some of the other powers of the King and the Goro:

> [illegible] whole surface of our planet and transform it into deserts.

[illegible] Mongolia to Peking, I often thought:

[illegible] should begin their migration toward the West?"

[illegible]

[illegible]

[illegible] way

[illegible]

[illegible]

> [illegible] emerge the King of the World

[illegible]

knights, generals, [illegible] and archemists who had been his mighty lieutenant ancestors. The baron tortured and executed hundreds of men during his military career, but he was particularly hard on Jews. After capturing Urga, he ordered his troops to round up any Jews they found and shoot them. He he protested to Ossendowski that some of his most trusted assistants were Jewish.

Another of Ossendowski's latest informants told him that soon after Ungern came to Mongolia he sent a young prince to the Agvan Dorjiev with a message of greeting to the King of the World. The prince returned with a letter from the Dalai Lama in Tibet, so the baron sent him a second time. This time "he did not come back."

Nevertheless after Ossendowski made his escape from Mongolia, Ungern decided it was time to begin the assault on the despised Communists. Although some of his officers had suspicions the baron was losing his mind, his forces were still struggling with bands of Chinese and Bolsheviks in the country around Urga—Ungern's army rode across the border and attacked the Siberian town of Troitskosavsk on May 2, 1921. The Red Army was ready for them and pushed them back into Mongolia with much trouble. But a group of Mongolian Communists, who had just formed the Mongolian People's Government and had gathered a rag-tag army of their own, asked their Soviet allies to please get Ungern out of the country so they could run Urga. The Red Army obliged and chased the Tsarists back into Siberia again. Most of the Baron's Mongolian soldiers grew tired of riding back and forth and deserted, and many of his White Russian officers followed suit. Ungern evidently came for two reasons but one purpose. Urga was taken easily by the Mongolian People's Government, the Baron's asserted, and Mongolia was declared a Communist state on July 11. Finally, Ungern's remaining men turned him over to the Soviets in August. [illegible] Shortly after his capture, he was condemned and executed in Novosibirsk on September 15. Thus did the man who wished to conquer Asia in the name of the King of the World—if we are to believe Ossendowski—meet his end.

Shambhala

Ossendowski, of Agvan and the King of the World behind, go write a scathing biography of Lenin and a fabulous account of his own travels in Africa and the Middle East, but the great he had set in motion was pursued by an even more [illegible] Nicholas Roerich (1874–1947), known to his English-speaking readers as Nicholas Roerich, was a twentieth-century Russian art Renaissance man. Although he [illegible] was a lawyer, he was also a painter and thought of himself as a highly respected and prolific artist and designer with a style of Art Deco style, he produced many thousands of paintings and drawings of exotic landscapes, images from myth and folklore, and incidents from Russian history. Like Ossendowski, he was an exile from White Russia. He had also designed sets and costumes for the Ballet Russe before the revolution, and he is probably best known today for his designs for Igor Stravinsky's famous *Petrouchka* and *Rite of Spring*, inspired by a trip to Russia or a romantic and

"dawn of history," he also helped the composer write the scenario for *Rite of Spring* and Stravinsky in turn dedicated the ballet to Roerich.

He traveled extensively all over the world in search of artistic and spiritual inspiration, but his favorite quarter of the globe was Central Asia, from the Urals to the Himalayas. Between 1924 and 1929, Roerich, accompanied by his wife Elena and their sons Georges (an archaeologist) and Svatoslav (an artist), made five Asian expeditions, and the traditions and legends of the peoples he encountered supplied him with the material for a series of books on the mysteries of Asia. One of them, *Shambhala* (1930), deals in a roundabout way with the King of the World and Agharti.

Nicholas Roerich, author of *Shambhala*, in a moody and mysterious portrait of the 1920s. Roerich charmed many people with his claims of hidden wisdom in the thirties, but ended his life exiled from the US, in trouble with the IRS.

Roerich was a believer in the transcendental unity of religions—in the notion that one day the Buddhist, the Muslim and the Christian would realize their separate dogmas were husks obscuring the kernel of truth within. All his works embraced the belief that all faiths awaited a new age in which this chaff of dogma would be stripped away, humanity would toss aside its discords, and all would come together in a paradise of universal brotherhood. His symbol for the coming paradise was Buddhism's land of Shambhala.

Shambhala, for Buddhists the hidden land in which the teachings of the *Kalacakra* ("Wheel of Time") Tantric sutras are kept in their purest form—seems a paradise to the Westerner. Its people live a hundred years, have the power to cure themselves of all illnesses, read the thoughts of others, and see into the future. The palace of the King of Shambhala is fitted with skylights made of lenses, enabling him to see beings living on other planets. In his book *The Way to Shambhala* (1980), Edwin Bernbaum, who spent several years working and studying with Tibetan lamas in Nepal, writes of other wonders

from Kanchenjunga texts. "The King also possesses a pass [illegible]

Ossendowski's Agharti

[illegible]

thinks—the entire world.

[illegible]

the King of the World's prophecy

[illegible]

many years without much success. Afghanistan, Turkestan (in the modern Soviet Union), India, and the Gobi Desert have all been candidates. But the most likely spot for a Shambhala—as we see it as a historical location from which the Kalacakra teachings came to Tibet—is the vast expanse of western China known today as Xinjiang. Here are several huge windswept basins between the Kunlun, Tien Shan, and Altai Mountains—the Tarim Basin, the Turfan Depression and the Dzungaria Basin—all of which supported flourishing cosmopolitan civilizations during the first thousand years AD. Shambhala may also not signify a *place* so much as a culture—the nomadic culture of old Siberia and Mongolia. The Bon religion, which was the native belief of Tibet before Buddhism first appeared there in the seventh century AD, was dominated by shamanistic traditions, and they may have come to Tibet in ancient times from the Altaic and Mongolian peoples. Bon tradition holds that its teachings first came to Tibet eighteen thousand years ago from Olmolungring, a hidden kingdom northwest of Tibet. Olmolungring was the earthly paradise, the center of the world from which spiritual energies flowed in all directions.

Central Asia, with many of the locations discussed in Chapter 10. The search for Shambhala and Agharti has centered here.

In Buddhist tradition, Shambhala assumed many levels of meaning. While on an external level it retained from the Bon myths its identity as an earthly paradise and a source of wisdom, it also came to signify the "land" of

the Buddha nature, peace and [illegible]. In the *Kalachakra Tantra* Rigden Dhargyepo, one of the kings of Shambhala, defeats in battle a barbarian king named Rahula, whose palace he [illegible] at Mt. Meru, which is known as the [illegible] the Tibetan [illegible] and the lotus of Meru, which has saved the human race. Rigden Dhargyepo's victory was the victory of the transcendental Buddha-nature over rival and matter. A battle against a [illegible] which was warned against trying to express Shambhala only in physical terms. "Its appearance," he says, "varies according to one's karma. For example, fire and the same river will be seen by gods as nectar, by man as water, by hungry ghosts as pus and blood, and by fishes as a place to live. Therefore it is difficult to say specifically what anything is."

[illegible] matter-oriented Westerners. Nicholas Roerich, who so frequently stressed the strength and West together, stressed the weakness and reality of the Shambhala legend by arguing there was a physical area of Shambhala [illegible] in Central Asia. In his book *Shambhala* he opens with a description of passing a lama on a mountainside in the Himalayas who is about to [illegible] kingdom. The lama tells him [illegible] but when Shambhala [illegible] the kingdom of Shambhala [illegible] with weapons of the kingdom, [illegible] whose name is Rigden-jyepo.

> [illegible] the time is coming when the teaching of the Blessed One will come again to the [illegible] of Rigden-jyepo has reached all countries.
>
> [illegible] the Lord of Shambhala. [illegible] has been [illegible] the Kalachakra [illegible] has magic mirror he sees all events of earth.

But where was this earthly Shambhala? We begin to get a hint in a later chapter when Roerich tells us a legend of the Uighurs, a mysterious people who "fringe upon a tribe" living in the valleys of the Altai Mountains. The tribe were [illegible] unless Tsar [illegible] valley and forced them to settle. They were [illegible] under the Tsar's possession, but they [illegible] and disappeared into the mountains. In the Uighurs' [illegible] a white lotus, a tree that has never been seen in the valley before. They have among them a prophecy: when a white lotus appeared among them they were to leave the face of the earth. [illegible] gathered [illegible] in a low hill. [illegible] and none of the Uighurs have been seen since. "Many witnesses," said the old man who told Roerich the tale, "could testify to this [illegible] the Uighurs [illegible] the subterranean [illegible]. But there [illegible] man pointed [illegible] the Uighurs [illegible]."

Later, as Roerich's party passed through Kuldja, they crossed an area honeycombed with caverns. They heard [illegible] horses hoofs upon [illegible] and "an unknown people [illegible] the sound. To our leader, who knew subterranean passages, we are [illegible]. Through these passages people will [illegible] the caverns." When

[illegible] passed the mouths of caves. [illegible] people said: "[illegible] people [illegible] there now they have gone [illegible] have found a subterranean passage [illegible] the subterranean kingdom." [illegible] specific as to which subterranean kingdom, but he [illegible] it was Shambala. "Only [illegible]," his caravan [illegible] "do some of them appear again on earth." A [illegible] people come with strange [illegible] money, but nobody could [illegible] a time when [illegible] was in usage here."

[illegible] asked [illegible] about these caves—and whether such passages [illegible] hidden kingdom [illegible] emerging [illegible] gives [illegible] and [illegible] to the surface. [illegible] appears [illegible] the area [illegible] and then described a scene that sounds as if it had been lifted directly from Ossendowski's book:

> [illegible] the Lord of the World [illegible] the prophecies. [illegible] some great [illegible] be [illegible] tion to the prophecies of the future.
>
> [illegible] fight. The sages are [illegible] prosperity.

This [illegible] Burton's only "[illegible]" of direct [illegible] Asia [illegible] years [illegible] with the [illegible] I have never seen able to [illegible] whether he was a member of the Society or not, but [illegible] and he was familiar with H. P. B., Annie Besant, and W. [illegible] "Shambala," the city of Masters they [illegible] [illegible] of the book. [illegible] *Shambala* stories [illegible] of "how the sands of the great desert shift and [illegible] the entrances [illegible] Western occultists as from Central Asians.

[illegible] however [illegible] the Aest as one in contact with the Masters of Central Asia. [illegible] about him a large group of American and [illegible] he goes to the Masters regularly. [illegible] *Il maestro* [illegible] "[illegible] Aest [illegible] Western occultists as from Central Asians.

shaved his head and wore no beard. Immediately [illegible] the political historian Arthur M. [illegible] recognized Roerich in the early thirties as a "small, hard man with his soft voice and white head, [illegible] himself as an exclusive representative of the White Brotherhood and the Fathers."

His most [illegible] was Henry Wallace. Roerich observed [illegible] Vice President. While serving as FDR's secretary of Agriculture, Wallace wrote many letters to Roerich beginning "Dear Guru." These letters nearly found their way into the newspapers when Wallace was FDR's running mate in [illegible] and his [illegible] did appear and ruined Wallace's political career—[illegible] when Wallace was running for President [illegible] conservative columnist Westbrook Pegler published them as the "Guru Letters." Wallace [illegible] FDR [illegible] the Roerichs' movement [illegible] campaigns [illegible] — he signing at the Roerich Peace Pact at the White House. Here [illegible] the United States agreed to [illegible] special [illegible] which Roerich [illegible] was [illegible] would not be [illegible] popular [illegible] but [illegible] further than [illegible] and was [illegible] political [illegible] Wallace had also sent Roerich on another [illegible] expedition [illegible] he was supposed to search for [illegible] and grasses [illegible] Central Asia [illegible] according to an article [illegible] *Agni Yoga* [illegible] had [illegible] signs of the Second Coming" must have [illegible] of the King of Shambhala.

Roerich had already seen one sign [illegible] Asia [illegible] a large white [illegible] Strangely Veiled [illegible] saw something strange in the sky:

> [illegible] something big [illegible] reflecting the sun [illegible] at [illegible] speed [illegible] in the [illegible] sky. We [illegible] had come [illegible] grasses and saw [illegible] shiny surface, one side of which was brilliant from the sun.

Today it would [illegible] special [illegible] and we not taken too [illegible] another [illegible] books. Roerich [illegible] may be some [illegible] but he [illegible] describes the [illegible] certainly [illegible] part. [illegible] was the [illegible] Roerich was [illegible] been a sign from Shambhala. The [illegible] from Shambhala [illegible] Veiled [illegible] ways [illegible] [illegible] you [illegible] with [illegible] Shambhala.

[illegible] White [illegible] Roerich [illegible] Wallace [illegible] American [illegible]

[illegible] the world's people.

> [illegible] the Sacred Word of Asia, Shambhala.
>
> [illegible] worm methods, are uniting
>
> [illegible] knowledge.

[illegible]

[illegible]

[illegible] League of Nations, and where its mission was [illegible] published by Masters and Kegan Paul [illegible] Wood. It was [illegible] after his [illegible] spring of 1927.

[illegible] Shambhala, Agharti, and the true meaning of the King Kong of the Andes [illegible] discussed before Tibet was [illegible] In the [illegible] the subterranean empire of Agharti became [illegible] Shambhala and [illegible] actual [illegible] Tibet—[illegible] wonders that were [illegible]

"Tales from Tibet"

Madame Blavatsky mentioned Shambhala a few times in *The Secret Doctrine* as an "island" or oasis in the Gobi Desert, the sanctuary of Lamaism "saved" after their [illegible] had disappeared [illegible] fleeing for her life to Asia. The [illegible] H. Spencer [illegible] It was only [illegible] H. P. B.'s [illegible] successors Annie Besant [illegible] C. W. Leadbeater [illegible] gave the much greater [illegible] *The Masters and the Path* [illegible] the "[illegible] desert called Shamballa [illegible] Lord of the World—whose [illegible] Great Kumara—dwells with his [illegible] Brotherhood. They are the earth's [illegible] greatest [illegible] beings [illegible] ordinary [illegible] of the human frame. They [illegible] through [illegible] years." [illegible] of the World [illegible] but their eyes are [illegible] [illegible] such [illegible] power [illegible] awe. [illegible] was [illegible] to be presented to Sanat Kumara [illegible] and she [illegible] most more than she could endure.

[illegible] the World according to Leadbeater and Besant was [illegible] under [illegible] the great [illegible] beings [illegible] which H. P. B. called the Secret Doctrine. [illegible] [illegible] of [illegible] of plant and animal life [illegible] [illegible]

[illegible] Besant spelling Shambala [illegible] Theosophical [illegible] chapter

[illegible]

[illegible]

[illegible]

> [illegible] where it [illegible] and what [illegible] There are such secrets."
>
> "Who would kill him?"
>
> "No one. He would die automatically the following night."

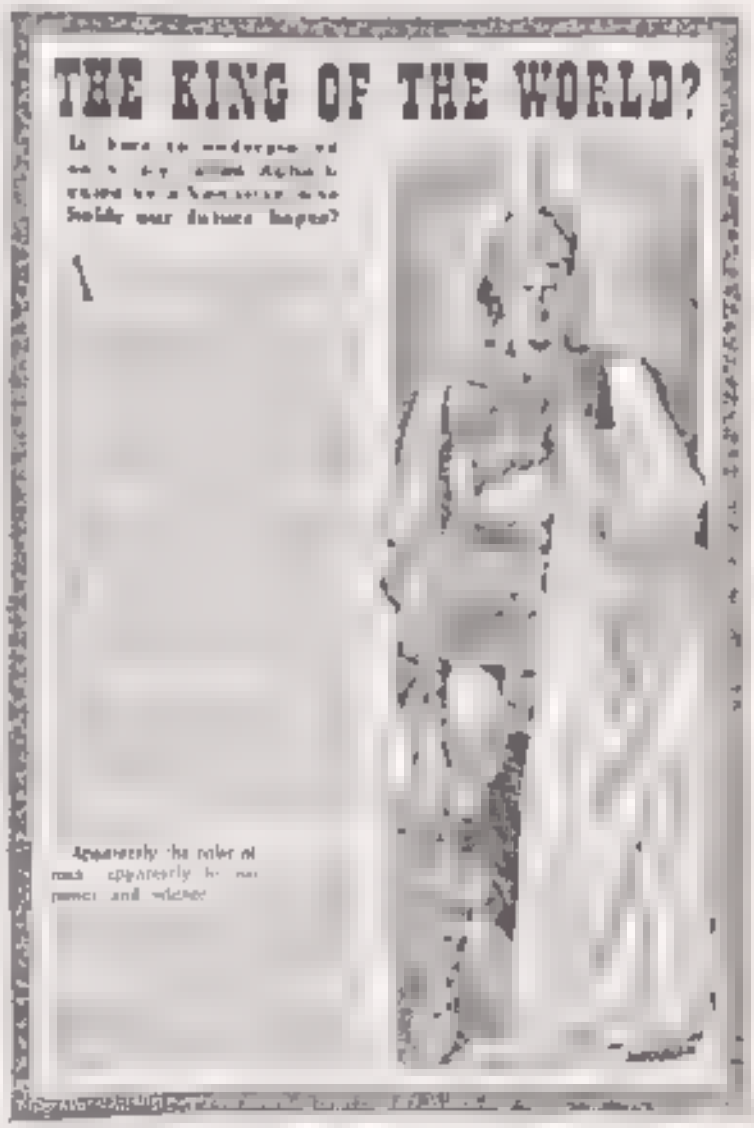
[illegible] "[illegible] Empire unhabited by millions of people."

[illegible] sinister Tibetan "holy men"?

[illegible] and plenty."

[illegible] Palmer was forever [illegible] with [illegible] occasions and he did not take the idea of the King of the World very seriously. He asked the King a question: "If you can bring peace to the world, why don't you do it?" [illegible] "We are people of truth, not [illegible]. What we can judge an other [illegible] Are you ready for peace? [illegible] Do not [illegible] you be angry. For we ARE ready for peace!"

The King of the World did not respond to Palmer's challenge [illegible] and his subterranean realm did inspire several of his writers to [illegible] peared, Palmer ran a novel-length story by Heinrich Hauser titled "Agharti." It suggested that the Nazis had built enormous underground cities beneath Germany during the war and named them "Agharta" after the land of Tibetan legend. When they realized the war had been lost, Hitler and the high officials of and scientists of the Third Reich—accompanied by a select group of storm troopers and another of beautiful women—secreted themselves in the Agharta, where the Nazi scien- [illegible] and other super-weapons designed to conquer an unsuspecting world. Fortunately for the world, however, one of the V-7s [illegible] massive earthquake.


THE KING OF THE WORLD?

Is he to undergo [illegible] Shelly our future hopes?

Apparently the ruler of [illegible] power and wisdom

The King of the World as pictured in the May 1960 issue [illegible]

As [illegible] story, "The Man from Agharti," by [illegible] of [illegible] people [illegible] King of the World [illegible] but [illegible] the King [illegible]

and really—of course—answered Palmer's earlier question as well. When Mary (the young woman of the story) asks the King why the world cannot be [illegible] without [illegible] and death, he answers as would most "secret [illegible]" [illegible] "If there was a way, it would be done that way. You will understand better later on, and this [illegible] will change your point of view. If man chooses to remain at peace, we will certainly not object and if he [illegible] the path [illegible] to make [illegible] way, it will work toward his eventual betterment."

The [illegible] who wrote "The Message from Agharta" [illegible] missed meeting a real man from Agharti [illegible]. They were [illegible] that "a tall man wearing a long blue or black overcoat and a dark hat drawn down to conceal his face" had appeared at two former residences of theirs and asked [illegible] their address [illegible] "[illegible] I bear a message from the King." [illegible] the King of the World [illegible] and [illegible] the only message [illegible] were [illegible]

Agharta

A [illegible] version of the Agharta [illegible] Messenger [illegible] and [illegible] Agharta: the [illegible] and "L[illegible]" [illegible] New [illegible] as the American [illegible] Agharian p[illegible] that [illegible] any secret [illegible] Mahatma [illegible]

I[illegible] was [illegible] many ways [illegible] years ago he [illegible] spheres" [illegible] and [illegible] Man [illegible] what was happening [illegible] and [illegible]

[illegible]

[illegible] involvement in surface affairs.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

arousing them into instant evil action."

[illegible]

spaceships as a deterrent.

[illegible]

in Ecuador and pointed to the Otavalo Indians of that country as an example. "They certainly look like Tibetans," he wrote, "wearing their traditional queues and living in the ways of an ancient Chinese style." The Otavalos obviously knew what was going on, but "you cannot make an Indian talk, or at the very most he will do so when he decides that the answer is not meant for white people's ears." Was this mysterious activity the harbinger of the coming paradise on earth, or of an impending cataclysm? Ossendowski was not entirely sure himself. "Whatever comes, it is he concluded, time will tell."

From "Agharttha" to "Arghati"

The notion of a subterranean empire beneath Central Asia has had a strong influence on the underworld mythos since Ossendowski's *Beasts, Men and Gods* first appeared in the 1920s, and we shall see in the next two chapters how strong that influence was. But how much of the myth is truly Asian and how much originated in the imaginations of Western occultists? Agharti appears to be a blend of Eastern and Western myth, with we might call a Tibetan framework but some Western trappings—Shangri-La, James Hilton's Tibetan lamasery of *Lost Horizon* (1933). The evil white magician "Yang-Ti-La" part of the mythical baggage was spread in the West by a book at least partly based on Shambhala legends from Tibet by a European, possibly a friend of Scott's besides, or both. The Agharti legend, it appears, was created by a Westerner in a similar way.

That Westerner was not Ferdinand Ossendowski, however, but an eccentric French writer named Joseph Alexandre Saint-Yves (1842–1910), who took the spurious title of "Marquis J. A. Saint-Yves d'Alveydre." Saint-Yves was a strange mixture of occultist and political philosopher; he promoted in his books the establishment of a form of government called *synarchy*, supposedly the opposite of anarchy. He taught that the body politic should be treated like a living creature, with a ruling spiritual and intellectual elite as its brain, and the trunk and limbs—the workers, soldiers, and technicians—contentedly following the elite's orders. In his final work, *Mission de l'Inde en Europe* (Mission of India in Europe), published posthumously in 1910, Saint-Yves revealed the existence of an ideal synarchic government, the subterranean empire of "Agarttha."

Saint-Yves d'Alveydre, whose stories of "Agartha" inspired later tales of the land of Agharti.

Saint-Yves claimed to have been initiated into Agartha's mysteries by "a high official of the Hindu church," who was actually an expatriate Brahmin who had fled India for political reasons and set himself up in Le Havre as a

[illegible] languages. [illegible] seen on his out-of-body trips to Agartha.

[illegible] Agartha [illegible] vague. "Agartha," he wrote, [illegible] was a hint that it was [illegible] beneath [illegible]

[illegible] Agartha was [illegible] "bagwandas," [illegible] of Agartha [illegible] from any [illegible] deserts [illegible] tains."

[illegible] Agarthans [illegible] and more beautiful than surface humans. Their [illegible] imals, or sound like two people speaking at once.

These [illegible] beings were [illegible] Agartha [illegible] Europe. [illegible] government systems [illegible] Agartha [illegible] magic. In the meantime [illegible]

[illegible]

[illegible] *monwealth*, so Saint-Yves's idea is not entirely dead.

[illegible]

[illegible] Spencer Lewis or an Edgar Larkin.

[illegible] icature or imaginary parody, of Agartha."

[illegible] him a likely advocate of Saint-Yves's ideas.

[illegible]

work *The Report Concerning the Cave Heaven and Lands of Happiness in Famous Mountains* by Lu K[illegible] [illegible] "cave heavens" are [illegible] "sun cave heavens" supposed to exist beneath Chinese mountains some of which have [illegible] sides and [illegible]. In one [illegible] Chinese scholar [illegible] a cave [illegible] and his cow while [illegible] and decided to explore it as far as he could. After walking for more than [illegible] he came to a beautiful and "with a clear [illegible] stream [illegible] flowers [illegible] growing wildly towards the center [illegible] and fleeting petals." He was at a gate [illegible] women who brought him to a house of aspect and [illegible] where he drank "a rich red drink and a [illegible]." [illegible] returned home [illegible] the passageway. [illegible] a strange [illegible] that [illegible] through the cave [illegible] world. [illegible] he saw [illegible] generations [illegible] ancestors [illegible] a cavern [illegible] seen again.

[illegible] trance [illegible] walk [illegible] a few [illegible] passed [illegible] "[illegible] cave heaven." [illegible]

The [illegible] Kyoto [illegible] however [illegible] I saw a [illegible] "[illegible] the King of the Water [illegible]." [illegible] the primary [illegible] would [illegible] Agharti would emerge from [illegible] a [illegible] in the earth

Chapter 11

The Strange World of Dr. Bernard

> [illegible] and [illegible] and much more in the skies.
>
> —Cervantes, *Don Quixote*

[illegible]

[illegible]

"Donuts on the brain"

[illegible]

"sucked" into one of the polar openings?

[illegible]

north of the South Pole, not beyond it.

[illegible] Palmer said [illegible] flight [illegible] North Pole in [illegible] Lord Byrd [illegible] press. [illegible] to see [illegible] Palmer. That later seemed the [illegible] to be correct. The great adventurer [illegible] Admiral Byrd [illegible] "[illegible] to his base. We [illegible] the return flyer [illegible] that it was no [illegible] an Arctic waste [illegible] covered mountains and [illegible]. At one point he saw a "[illegible] and [illegible] through the underbrush" an animal Palmer hoped *might* have been a mammoth.

[illegible] he [illegible] Palmer advised his readers [illegible] at a glance. A [illegible] the Arctic regions revealed that there are no lands within a [illegible] the North Pole and that [illegible] was well [illegible] minerals [illegible] for Canada, Alaska and Siberia. [illegible] was [illegible] flying [illegible]. "What have we learned?" [illegible] asked. "We have [illegible] Admiral Byrd and [illegible] Antarctic. [illegible] Again [illegible] was [illegible] what we [illegible] is that [illegible] and [illegible]. [illegible] Was that [illegible] from [illegible]?"

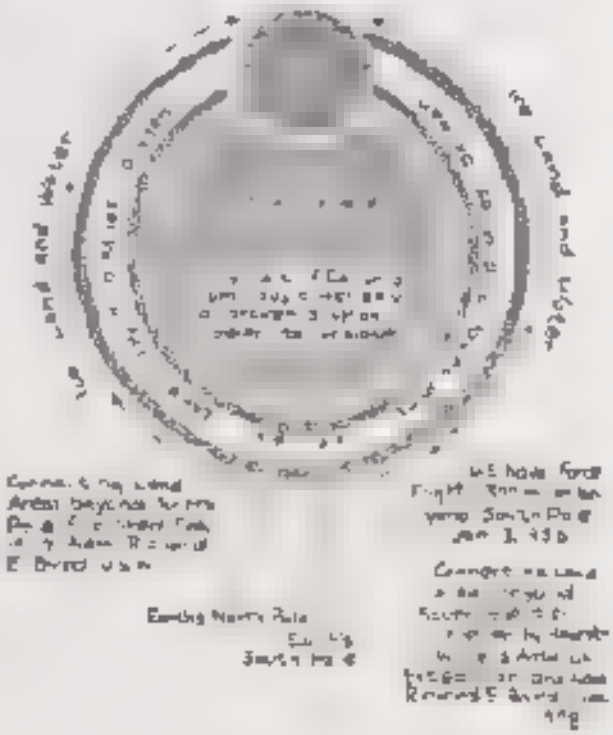
[illegible] was [illegible] a "[illegible] will [illegible] the [illegible] United States [illegible] a lot of [illegible] Palmer, [illegible] a good [illegible] about [illegible] he was keeping [illegible] Palmer [illegible] Arctic. [illegible] Palmers [illegible] the [illegible] as well as [illegible].

> The [illegible] the [illegible] in [illegible]. The [illegible] in [illegible] be [illegible] [illegible] the [illegible] [illegible] has always been [illegible] as [illegible] the [illegible] [illegible]
>
> [illegible]
>
> Flying saucers come from this earth!

[illegible] Palmer [illegible] Dennis Freeman [illegible] Admiral Byrd [illegible] A few [illegible] Flying [illegible] Saucers [illegible] Palmer [illegible] been exactly correct.

Early in [illegible] Gardner had received in the mail a review copy of a new book *Lands Beyond the Poles* by one F. Amadeo Giannini. This is the work which [illegible] collars—in those days a great deal of money—to have printed is perhaps the archetypal crank book. As we see him through its pages, Giannini seems the archetypal crank. He spent his life pro[illegible] a revolutionary theory of the nature of the universe that seems only marginally comprehensible, and he saw himself as a martyr for his cause. He liked to refer to himself in the third person, as "the new Columbus."

As a young man in 1926, Giannini had been wandering through a New England forest when he had a vision. Guided by "his extrasensory perception," he suddenly realized that the earth was not round, but sort of spindle-shaped, and the North and South Poles were illusory points. The earth's surface, he perceived, did not end at the points of the spindle but continued into space and curved back over our heads. What looked like stars, planets, galaxies, and comets were actually "globular and isolated areas of a continuous and unbroken outer sky surface." This meant that these seemingly "heavenly" bodies weren't heavenly at all, but points on the vast land surface of the universe, *part* of which was the earth's surface. There was no need to develop rockets to explore space, wrote Giannini, for "space" was an illusion created by the refraction of the lenses of our eyes, telescopes, and cameras. All we needed to do to reach "Mars" or "Venus" was to climb into an airplane (or amphibious vehicle) with a very large tank of gas and fly (or drive) there. When Admiral Byrd flew *beyond* the poles he had proven Giannini correct—the earth did not end at the poles but continued into "vast new lands."



One of F. A. Giannini's diagrams of his continuous universe does not as he [illegible] the spindle-shaped [illegible] proposed with very [illegible] but does at least show the continuous land surface of the cosmos in his theory. From Giannini, *Lands Beyond the Poles* (1959).

Giannini's second book, *Lands Beyond the Poles*, claims that Byrd's flights had demonstrated the physical nature of the universe" [illegible] of his theory, beyond any doubt. But a lack of knowledge about Byrd's polar expeditions was apparent. Giannini seemed to have read nothing about them but a few newspaper and magazine articles, and he even got the facts about them confused. He transposed the 1931 Byrd Antarctic expedition [illegible] North Pole to the South Pole—exactly, perhaps symbolically, while retaining details from the actual

[illegible]

[illegible]

[illegible] begin with.

[illegible]

[illegible] much to expect."

[illegible]

[illegible]

[illegible]

[illegible]

think the hole is? In your head."

[illegible]

The once and future super race

[illegible]

rection of our race and its ultimate doom in a cloud of fallout. His words were ignored. In some forty volumes on "Biosophy," the "scientific world religion of the New Age," among his fondest hopes were the abolition of all meat and cooked foods from the human diet, the end of the menstrual period in the female sex, and—perhaps—the elimination of the male sex.

Bernard was born Walter Siegmeister in 1901 to a family of Russian non-practicing Jews in New York City. His father was a doctor, and as an adolescent Bernard's fascination with the differences between the sexes led him to search his father's medical books. His interest went far beyond the average adolescent's. He wanted to know not only the what and how of sex, but also the why. He was, he wrote later, particularly troubled by "the mystery of menstruation—the cause and nature of this hemorrhage that afflicts girls, and from which boys are free." But the medical books did not tell him what he wanted to know, and by the time he reached his twenties he had set himself firmly upon a search for the answers to the enigmas of sexuality and childbirth. His feeling about the physical act of sex, however, seems to have been one of disgust. Judging from his writings and what is known about him, it is possible that he abstained from sex throughout his life.

Walter Siegmeister (Raymond Bernard) in 1943

Bernard's Biosophy was nothing new; it went back to the beginning of the "health-food" tradition in America. Sylvester Graham (1794–1851) preached in the 1830s that virtue was to be found in vegetarianism—particularly the consumption of whole grains—fresh air, exercise, and sexual abstinence. Graham, who is remembered by the whole-grain crackers named after him, believed that meat stimulated the base passions and took away the body's ability to resist disease. One of Graham's followers was John Harvey Kellogg (1852–1943) of cereal fame, who believed that whole-grain breakfast cereals encouraged continence.

As a young man, Bernard also became immersed in the world of the occult. He read deeply in the works of the Theosophists and Rudolf Steiner's Anthroposophists, especially those works which told the stories of Atlantis and Lemuria and described the evolution, migration, and degeneration of races. He took his bachelor's degree at Columbia University in 1924 and his master's de-

[illegible]

[illegible]

Bernard thought it prudent to leave the country.

[illegible]

> [illegible] the man is one of meekness and solemnity

[illegible]

[illegible] *Organic Superfoods* under the name of Dr Robert Bernard. A.F. M.A. [illegible] Since he [illegible] under a real name, but [illegible] by the fanatic [illegible] parades. He was born back in the [illegible] and [illegible] a [illegible] calculated at a wide [illegible] here [illegible] his books and [illegible] Dr [illegible] Atlanta A.F. M.A. [illegible] and [illegible] to a [illegible] was [illegible] another small [illegible] his superiors. He [illegible] the parade [illegible] spend the rest of [illegible] over [illegible] [illegible] purchased with some money his mother had left [illegible] part of journeys on [illegible] Santa Catarina in southern Brazil about 200 miles south of Sao Paulo.

[illegible] Dr Raymond [illegible] A.F. M.A. [illegible] the first [illegible] and [illegible] *Escape from Destiny* [illegible] based [illegible] and [illegible] which he [illegible] a [illegible] [illegible] a few [illegible] [illegible] works of the [illegible]—such as Robert [illegible] Ignatius [illegible] the books of young Asanaro and [illegible] [illegible] dangerously close [illegible] was now being [illegible] Bernard [illegible] the atmosphere of the Northern [illegible] was [illegible] the planet. He had [illegible] from a [illegible] "Marta" a [illegible] whose body [illegible] as an [illegible] nuclear war was to begin [illegible] left on the surface of the earth.

But [illegible] prophecy she [illegible] that [illegible] would [illegible] the New Age would gather in the Southern hemisphere [illegible] Mars. After [illegible] watch in [illegible] the new [illegible] of their [illegible] the earth. [illegible] was to be [illegible] gathering [illegible] was [illegible] at a [illegible] or from the centre of [illegible] Our Words [illegible] Southern [illegible] swept it free of [illegible] after the [illegible] elsewhere [illegible] Our Words [illegible] and was [illegible]

> Being [illegible] Antarctica [illegible] the [illegible] High [illegible] America's unprotected east coast in Brazil.

Much of [illegible] was [illegible] Bernard's [illegible] of the [illegible] was [illegible]

[illegible]

nity of modern radical feminists:

[illegible]

Atlantis.

[illegible]
Christian myth of the fallen angels.

[illegible]
ter others who worshipped him under another."

[illegible]
Great Mother had forbidden so strongly, had

> [illegible]
> but of the continuance of this mistaken practice...

[illegible]

[illegible]

[illegible] nence, and lost by incontinence."

[illegible]

Great Mother's spaceships

Dr Mario and the men from Masars II

[illegible]

[illegible] the Last World War had struck.

[illegible] their home: the inner world.

[illegible] thousand years ahead of us.

[illegible] been translated into English.

[illegible]

[illegible]

[illegible]

[illegible]

face:

[illegible]

> [illegible] The sexes are segregated, each living a complete [illegible]. [illegible] these [illegible] chaste and free from all sexual tendencies which they regard as unnatural and pathological.

In [illegible] book [illegible] Bernard [illegible] search for the [illegible] that began after his meeting with [illegible]. [illegible] trying to find a [illegible] who could lead him to the right [illegible] who had [illegible] the subterranean world [illegible]. One man told Bernard he had

> [illegible] other, with no variation. Women [illegible] were all virgin mothers.
>
> [illegible] other than [illegible]

Bernard [illegible] he could not guarantee the veracity of such stories [illegible] the subterranean world. [illegible] the writer's interest in his subject [illegible] a [illegible] for their services in advance. [illegible] Although Bernard [illegible] his agent.

[illegible] Bernard had also received a letter from a [illegible] George [illegible]

> [illegible] have been [illegible] people living under the earth.

[illegible]

[illegible] ference with them

[illegible] given publicity.[illegible]

[illegible]

[illegible] a man's head.[4]

[illegible]

[illegible]

[illegible] *The Smoky God* (1908); see Chapter 13.

[illegible]

Earth."

[illegible]

the fit can survive."

[illegible]

property, but he claimed repeatedly that while those who [illegible] would pay the "Agharian Order" [illegible] an acre [illegible] farm and [illegible] and on the [illegible] turned away for lack of money [illegible] which was [illegible] desire to live a chaste, fruitarian life.

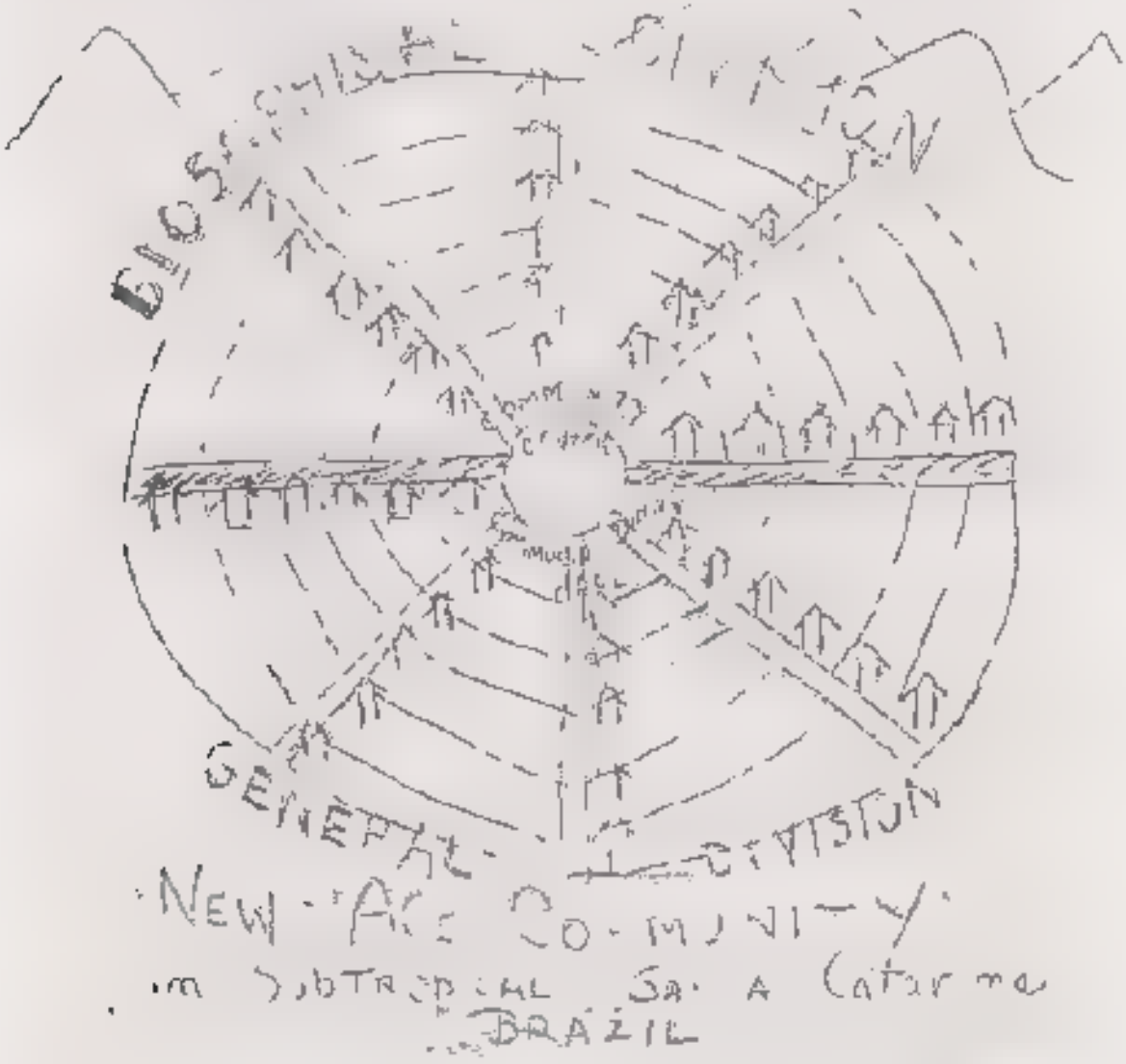
[illegible] on [illegible] Zola [illegible] way [illegible] grove [illegible] a tree [illegible] to Brazil [illegible] A seventeen-year-old girl wrote [illegible] full of hope:

> [illegible] strange [illegible]
>
> [illegible] peace and [illegible] and study and learn.

Bernard printed her letter in one of his [illegible] he was [illegible] "We [illegible] the passage [illegible] and I [illegible] from there I hope [illegible] New [illegible] where all your [illegible] peace and happiness will await you."

[illegible] Dr. [illegible] Brazil [illegible] fight," several [illegible] was [illegible] away to Washington [illegible] mysterious errands [illegible] for meetings with [illegible] officials." [illegible] nearly a year of [illegible] however, it was a [illegible] for Bernard [illegible] Souza had gotten him [illegible] subterranean [illegible] Brazilian [illegible] he was not [illegible] confident [illegible] Raymond [illegible] the New [illegible] the next step [illegible]

Bernard returned to his search for a Brazilian tunnel entrance, and he hoped to use some of his American followers to Sao Francisco Island to help him. But his returning gophers have brought back the news that the only people who seem to have gathered on the island were a few poor Brazilians and German immigrants from nearby Joinville. When his American correspondents wrote him of their searches for entrances to the inner world in the caves and mountains of Arizona, New Mexico, and northern Mexico, Bernard became especially disturbed. He pleaded with them not to explore the dero haunted caverns of North America. He felt the dero were the "outcasts and degenerates" expelled from the Lemurian "Motherland" thousands of years ago, and their presence beneath America explained the growth of evil in the underworld in American cities. Desperate to convince his American readers to join him in Brazil, he went to work on his final book, *The Hollow Earth*.



Reynold Bernard's sketch of his "Settlement Project," with a sexually segregated "Biosophical Division" and a non-segregated "General Division," from one of his mimeographed "Agbartan Order" newsletters of about 1960.

The Hollow Earth and its aftermath

[illegible] ies had been covered up by their governments.

[illegible] greatly to slaughter [illegible]

[illegible]

[illegible]

[illegible] men, women, and children on his island.

[illegible] their subterranean cities."

[illegible]

news of his death. However, and all sorts of rumors arose quickly among [illegible] was generally believed among them that Bernard was still alive—he had merely disappeared while searching for another human [illegible] Perhaps E.K.'s report had been false and he was at least [illegible] Tambaran and remained there. As late as [illegible] a prominent UFO newsletter printed a letter from a reader in Puerto Rico:

> [illegible] Bernard Siegmeister [illegible] alive and in excellent health [illegible] Moses [illegible] Agharta. I have [illegible] many [illegible] things from both him and his [illegible] I plan [illegible] with him very soon.

It is pleasant to wonder if Bernard, after all these years, succeeding, reached the inner world at last.

[illegible] Bernard [illegible] Ray Palmer [illegible] *The Hollow Earth* [illegible] Ray Palmer [illegible] *Flying Saucers* [illegible]

> [illegible]
>
> [illegible]
>
> [illegible]

Lives from atomic radiation in the atmosphere

[illegible]

[illegible]

ways female.

[illegible]

looking for her country, his true home.

Since his death he has become a symbol of the faith that sustains every believer in an inner world. While researching this chapter, I placed requests in several UFO-oriented publications asking for information about Bernard, and two of the replies I received were especially intriguing. The writer of one described an out-of-body vision of Bernard prevented from reaching the entrances to the tunnels by evil magicians from the astral plane. The other was a note on a small piece of paper, which I quote here in full:

> Walter Kraton Minkel [*sic*]
>
> The Man whom you wonder about so much is living in a remote quiet place near the little village town of Houston, Missouri. Yes, he does exist.
>
> Let this satisfy your curious thoughts. Leave it at that, my friend, leave it at that.
>
> Amen

Chapter 12

The Nazis and the Hollow Earth

> Weird Kyffhäuser as a hill contemplating with wondering awe the great Kyffhäuser being a Thuringian legend. I was told, said Frederick Barbarossa and his six knights. A shepherd once penetrated into the hollow of the mountain by a cave and discovered therein a hall where sat the emperor at a stone table, and his red beard had grown through the table. At the treat of the shepherd Frederic awoke from his sleep and asked, "are the ravens still fly over the mountains?"
>
> "Sire! they do."
>
> "Then we must sleep another hundred years."
>
> But when his beard has wound twice around the table, then will the emperor awake with his knights and rush forth to release Germany from its bondage and exalt it to the first place among the kingdoms of Europe.
>
> —Sabine Baring-Gould, *Curious Myths of the Middle Ages*

Near the end of the First World War, a young German pilot named Peter Bender was shot down over France and spent the rest of the war in a French POW camp. Recuperating from his near-fatal wounds, he found in one of the camp's hospitals a stack of old American magazines, and among them were several issues of the *Flaming Sword*, the magazine of the Koreshans. Bender, who knew little about Koresh, was laid up in his cot fascinated by Cyrus Teed's concave earth and hollow universe, and when he was released and returned to Germany after the war he began searching for some proof for Teed's ideas. He could have saved himself the trouble to satisfy himself. In the city library of Worms am Rhein, he found a copy of Teed's book *The Cellular Cosmogony*, and as soon as he read about Great Morrow's triumphant demonstration of the earth's concavity with the Koresh telescope, he became a convert to Koreshanity for the rest of his life. Bender's fascination with *The Cellular Cosmogony* in fact struck such a deep chord in Bender that he convinced himself that he was the current incarnation of Koresh, and that it was his mission to spread Koreshanity to Germany and from there to the rest of the world.

Teed's Koreshanity was, of course, a mixture of the religious aspects of Koresh's teachings and Teed's Aquarian mysticism, and his prophecies of a reconstructed new age. Bender was obsessed by the idea of an enclosed clockwork universe, and he pursued it with single-minded purpose. He spent the next years and hundreds of hours writing furiously as Schneider and Gardner had to scientists, politicians, newspapers, and inventors. He supplied Teed's angle of optical "laws" and complex planetary positions to a more easily comprehensible mechanism, the "Phantom Universe." Around the concave earth, Bender suspended a large heavy blue sphere, *fifteen feet in diameter*—a globe of molten rock about 150 miles in diame-

[illegible] planets which were smaller [illegible] evolve at [illegible] speeds and [illegible] interested [illegible] The earth's [illegible] was flecked with [illegible] smaller globes which appeared [illegible] stars. The atmosphere which was [illegible] some forty miles [illegible] the rays of the sun [illegible] stars so they appeared to be [illegible] overhead but night and day [illegible] was [illegible] the positions of the [illegible] universe are the sun. The sun [illegible] as and the dark [illegible] was cast me when the sun went behind the sphere, it was night.

[illegible] like [illegible] was [illegible] by a geological [illegible] but [illegible] was [illegible] and there to what he [illegible] as [illegible] Hitler [illegible] Jewish [illegible] Hitler [illegible] Koreshans [illegible] and [illegible] Koreshans [illegible] and [illegible] Koreshans [illegible] hind the dwindling colony of Florida Koreshans.

[illegible] Florida [illegible] A [illegible] to [illegible] Koreshans [illegible] dea[illegible]

The Magdeburg Project and the Rugen Island Experiment

[illegible] Nazi [illegible] Jews [illegible] Hitler [illegible] Jewish [illegible] and

[illegible]

those who are working for us."

[illegible]

casualties.

[illegible]

reached New Zealand, so much the better

[illegible]

The concavity of the earth remained unproven

[illegible]

[illegible]

[illegible]

[illegible] dered shut down.

[illegible] *marschal* did nothing to help them.

[illegible]

[illegible]

Fascism, racism, and occultism

[illegible]

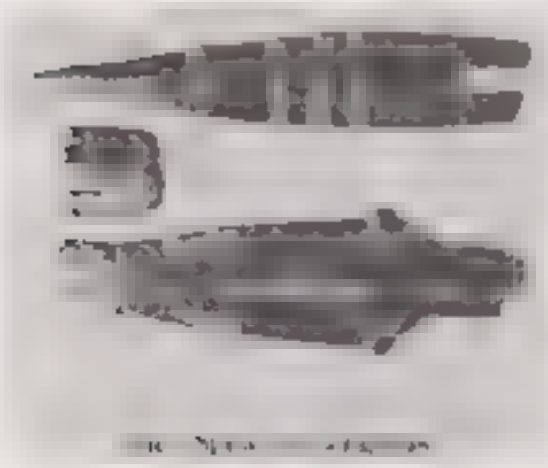
[illegible]

who believed the Führer was still alive.

[illegible] ire," drawing his power to hypnotize crowds [illegible] resist him.

[illegible]

Museum. The Spear in two sections once joined by a silver sheath is supposedly the head of the actual spear used by the Roman centurion Gaius Cassius Longinus to dispatch Christ on the cross, and Hitler was well acquainted with the Spear's reputation as a vessel of power.



The Spear of Destiny

Ravenscroft quotes the tradition: "There is a legend associated with this Spear that whoever claims it, and solves its secrets, holds the destiny of the world in his hands for good or evil." Hitler realized, wrote Ravenscroft, that if he could take possession of the Spear he could lead the German people to the conquest of the world, and all his plans for the next thirty years revolved around claiming the *Heilige Lance*, as the Germans called it, for his own. When he returned, toughened but disillusioned, from World War I a boyhood friend brought him into the arms of the extreme right-wing Thule Society, and it was there that Hitler took his fatal step into darkness.

The Thule Society appeared on the surface a cranky cult of anti-Semites but it was in reality, according to Ravenscroft, a coven of the darkest black magicians. One of the society's leaders, the poet and drug addict Dietrich Eckhart, initiated Hitler into the secrets of the Left-Hand Path, "a monstrous satanic religion" it would be. Hitler was "possessed by evil and demonical intelligences." Driven by these powers and his own insatiable desire for conquest, it was only a short time before Hitler rose from nowhere to the chancellorship of Germany and set the nation on the path to war. No sooner had he occupied Austria in 1938 than he traveled to Vienna and shut himself up, alone with the Heilige Lance. The Spear and the other Hapsburg relics were moved to Germany not long afterward. Possession of the spear could not, however, protect Hitler from losing the war, and he ordered the relics hidden beneath a medieval fortress in Nuremberg as the Allies began rolling into Germany in 1944. The Americans who occupied Nuremberg found the hiding place, however, and returned the relics to the new Austrian government to be repatriated to the Hofburg Museum, where the Spear has been displayed ever since.

Actually, there is no reason to believe that Hitler had any special interest in the occult, although he did take possession of the Hapsburg relics and move them to Nuremberg as a symbol of his "unification" of the Germanic people under the swastika. Ravenscroft's magical history of the Reich tells us more about his own passions than Hitler's. But there is more to *The Spear of Destiny* than the Spear itself. There is also the story of Otto Skorzeny, a sinister figure who was both a German general in World War II and an occultist, as a professor he developed and practiced "Germanic Yoga," a discipline that every sect in the world claims to be the ancient Indian tradition.

[illegible]

in England and the United States.

[illegible]

Soviet explorers.

[illegible]

[illegible] *Lucifer*. [illegible] desire to remake the world. Ashe writes of the prophecy:

> [illegible]

[illegible]

> [illegible]
>
> bates to "possess the keys to the Kingdom of Agarthi."

[illegible] that, of course, only deepens the mystery.

[illegible]

[illegible] books reprint [illegible] wrote in his *The [illegible]* [illegible] a European [illegible] the Lodge of [illegible] in the 1960s. The Lodge [illegible] the extreme [illegible] of Aghart Shamballa, [illegible] the Black Stone is [illegible] Mongolia, [illegible] the Lodge [illegible] the Black Stone was [illegible] traditions with an emphasis on a racist religious New Age. Charroux, who thanks the Lodge [illegible] passing quotes from [illegible] of their publications.

> [illegible] Charroux [illegible] revive the "true ritual of the Black Stone."

The Lodge [illegible] Charroux expects the [illegible] return [illegible] the next [illegible] the cold [illegible] the [illegible] of Atlantis."

[illegible] spear and [illegible] a [illegible] by a magic [illegible] would be "[illegible]" [illegible] New Age [illegible] *Satan and Nazism* [illegible] splintered from it.

[illegible] Blavatsky [illegible] the idea of [illegible] has [illegible] a

[illegible]

> [illegible]
>
> The new white race was in grave danger

[illegible]

delicately-featured blond man

[illegible]

> [illegible]

[illegible]

[illegible]

between the forces of Awareness and Evil.

[illegible]

trained eye could spot their physical limitations:

> [illegible]
> would eat only soup or light salad
> [illegible]
> niscent of a penguin or duck, a kind of waddle back and forth

[illegible]

Jews

[illegible]

[illegible]

> [illegible] ing to many critics.

[illegible] levels."

Argentina? Antarctica? Agharta?

[illegible]

tified Flying Objects (1956)

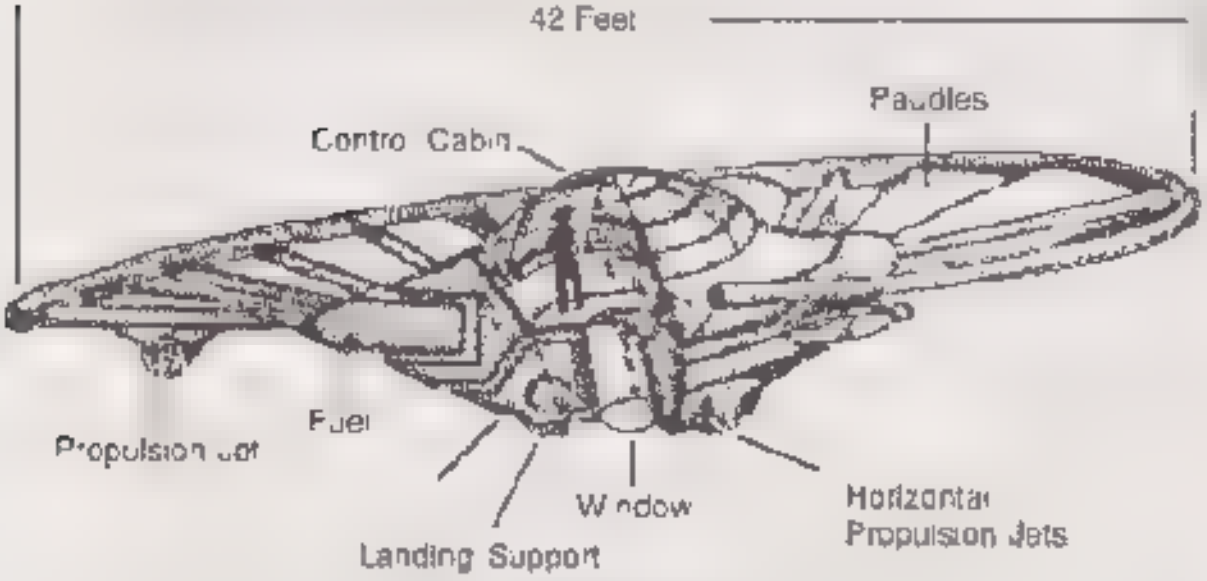
beyond our comprehension in isolated secrecy

minds only

> Inside the "Sanctum Sanctorum" of the Hitler forces in Patagonia, what do you imagine you and I would find? If we were permitted to travel unmolested past the guards at the entrance? Would we, dear friend, meet with the surprise of our lifetime? Would we come upon certain underground installations—factories—staffed by German scientists? There for what purpose?
>
> To design, build, and test what we would call *"UFO's"!*

Barton then revealed that German engineer Viktor Schauberger had proposed and designed several saucer-shaped aircraft for the Luftwaffe in 1940, and Barton showed photos of two scale models Schauberger supposedly flew by remote control utilizing "electro-magnetic power." Barton then compared several photos of alleged UFOs seen in the United States during the fifties to the models—the resemblance was close but hardly exact—and concluded that many saucers considered extraterrestrial by ufologists *might* have been built by Hitler and 19 scientists in Patagonia. If the concealed Nazis perfected their secret technology, their UFOs might soon lead a new *blitzkrieg*.

> What do you think would happen if a whole fleet of craft manned by earthlings from a secret place on Earth were to actually make a landing in Berlin? Or in Washington, D.C.? What if they (the pilots of the craft) had made use of "electromagnetic" devices to cause all electrical power systems in those big cities to go completely, utterly DEAD?
>
> Imagine it! No electricity for lights, communications, or for anything else! Our military couldn't even send up its Nike guided missiles to intercept the craft, since they are fired electrically! Then a voice is heard in the air: "Your city, your nation is helpless. We are here to bring a new way of life to this world. We ask you not to fear but to follow these instructions at once!"



One of the "German flying saucer designs," published in the English-language version of *Der Spiegel* in 1950.

[illegible] one step further

> [illegible] "the mysterious land beyond the poles"?
>
> [illegible] LATER TO ANTARCTICA!
>
> [illegible]

[illegible] convicted, and sent to prison.

[illegible]

[illegible] *We Lived and We Loved War* [illegible]

[illegible] would have been very different.

[illegible]

Fourth, and permanent, Reich

[illegible]

[illegible] the Reich's Antarctic base away and be [illegible] plans. In 1946, under the guise of a "scientific expedition" [illegible] a complete military task force to Antarctica. The Antarctica mission was led by Admiral Richard E. Byrd, who [illegible] a fleet of the most advanced U.S. Navy ships and [illegible] personnel. Byrd was sent by his government not to explore, wrote Friedrich and Mattern, but to wipe out the Nazis and capture their advanced [illegible]. Unfortunately for Byrd, the Allies had not counted on the cost how advanced the Germans had become. When the Americans located the Nazi base early in 1946, he crossed an American flag there "to warn them." But the Fuhrer responded to Byrd's warning with a [illegible] "Wunderwaffen," the authors call them, "fleet of Byrd's planes had been lost, some with all hands and others without any survivors. They also surmised that [illegible] sound cannons or laser beams paralyzing and disintegrating the [illegible] they were [illegible] warning [illegible] the [illegible] Admiral Byrd [illegible] and [illegible] pilots and [illegible] "[illegible] had met more than [illegible] Nazi advanced [illegible]. By [illegible] detail which [illegible] by the U.S. government [illegible] Washington, the Admiral suggested [illegible] Antarctica [illegible] as an [illegible] range [illegible] propulsion [illegible] a [illegible] flying over [illegible] Congress [illegible] the White House in person [illegible] Mars [illegible] have been [illegible] particular light. Was [illegible] strange." After [illegible] more was said about crashing [illegible] bombs or Antarctica. [illegible] was still [illegible] the Las Battanion.

Friedrich and Mattern thus concluded that the UFO mystery was no mystery at all—the saucers were the reconaissance craft of the hidden Nazis. Reinhold Schmidt's story excited them: didn't the pilots of the "Saturnian" craft look like Aryans and speak German? Didn't they treat Schmidt in the "friendly and correct" manner typical [illegible] Nazis? [illegible] bance to one of the Schauberger models?

One of Viktor Schauberger's 1947 magnetic-power saucer designs

[illegible] the story of the surviving Nazis may include over [illegible] per saucers. After [illegible] wonder whether the [illegible] be [illegible] and the [illegible] of the [illegible] when [illegible] the flying [illegible] Friedrich and Mattern [illegible] the Nazis [illegible] discovered [illegible] indeed an Inner Earth":

[illegible] legends and sages have long [illegible] and [illegible] of a perfect [illegible]

> Perceived blond German giants who dwell in the inner earth. Could it mean that the German nation is indeed a colony of aliens from the Germanic speaking Nordic stars with whom Heinrich Schwabe conversed or are they the outer-earth beach head of the inner-earth civilization?

Was [illegible] they asked why the German people are "different," why they are such "superb soldiers," why they are "leading the world in precision engineering and technology" in other words, why the Germans are so obviously superior to other peoples? Was Adolf Hitler "inspired" and guided by a race of the master world by this extraterrestrial or subterranean super race "to pull back Western civilization from the brink of degenerate self destruction"?

Friedrich and Matern left these questions unanswered but they remembered that even after so many centuries [illegible] it was very possible the Führer was still alive beneath Antarctica. Hitler, they pointed out, was a "health conscious vegetarian and teetotaler, a man certain to live a long life." They also speculated that one reason [illegible] close the Antarctic as his hideaway was the [illegible] of its low temperatures which could not be cold enough to all creatures including humans "age much less quickly"? They ended with a warning that members of the Last Battalion might be waiting and watching as today's scientists fighting Hitler's fight "to prevent the extinction of the white race." They were "scientists, aborigines, teachers, shepherds, scientists, men and women, young and old." When the time was right, after the signal arrived from the Reich's Antarctic citadel, the Last Battalion would "spring into action."

Soon, the *FOE—Nazi Secret Weapon?* was published. Friedrich put out another title, *Secret Nazi Polar Expeditions*, which raised more questions than it answered. During the 1938–39 German expedition to New Schwabenland, he wrote, [illegible] discovered a great crevasse in the ice. They

Samisdat's announcement of a proposed flight to Antarctica to search for hidden Nazi bases and the inner world

[illegible]

> [illegible] really is up there or down there, or should we say in there?

[illegible]

[illegible] continue at this writing (in mid-1989).

[illegible] denly sees vegetation instead of ice:

> [illegible] ning, the gyroscope is oscilla[illegible]
>
> [illegible]

[illegible] The Master [illegible] believe [illegible] will [illegible] regeneration:

> [illegible]

[illegible] "[illegible] shall not die with me."

[illegible] Courage."

[illegible]

[illegible] alone casts suspicion on his story

Spear of Longinus again, for once more it has been [illegible]! Whomsoever [illegible] the spear and solves its secrets, holds the destiny of the world in his hands for good or for evil!" This expedition wrote Strieber was his Society's [illegible] mission. "It was a most wonderful success. As plans are now, a second mission will be sent in [illegible]." But we hear no more from the International Society for a Complete Earth.

The emblem of the Thule Society was also used by the International Society for a Complete Earth.

The notion of an inner world still appears to be a popular one among the members of the far Right. The Fall 1987 "Sons of Liberty" book catalog, published out of a conservative church in Metrarie, Louisiana, was definitely a list of political books. "How to Get the Reds out of all Mass Communications Media," "Jewish World Conspiracy," "U.N. is Spawn of Illuminati," and "Adolf Hitler's Contribution to European Peace" were a few of the titles. Yet there was one non-political book on the list, and it [illegible] Raymond Bernard's *The Hollow Earth*.

The golden rope and the bottomless pit

Lest we are expected to consider the beliefs of those like Freedman, Zindel and Strieber merely a lot of [illegible], we should pause to consider the ideas of another admirer of Adolf Hitler who was [illegible] his way into our inner world. His name is Charles Manson, and [illegible] he was the leader of a notorious "Family" of young women and men responsible for some of the most [illegible] in American history. Manson was [illegible] and black and anti-Semitic [illegible]. Zindel reports that "Adolf Hitler had the best answer to everything." He was like the members of the [illegible] and motorcycle gangs with whom he associated, [illegible] of swastikas. He carved [illegible] forehead using his [illegible] and his female disciples immediately did likewise. All members of the Family had to be Aryan.

Manson's beliefs were like Manson himself, confused and [illegible] to change depending on whom he was talking to. [illegible] he consistently said blacks were inferior to whites. He told the Family that the blacks would rise up to slaughter the whites, and he called this racial Armageddon "Helter Skelter" [illegible] the Beatles' song of that name. Susan Atkins, one of the Family, told authorities after her arrest that the Family's murders had been committed to incite Helter Skelter "to cause fear in the establishment and cause paranoia. Also to show the black man how to take over the white man." Manson felt that blacks could not do anything properly until a white person showed them how. The first Helter Skelter, according to Atkins, would be "the last war on the face of the earth." [illegible] was ha

[illegible]

During his trial, Manson said:

> [illegible]

[illegible]

dry, so when Helter Skelter arrived, the Family could flee to the dry Hole and slide down the golden rope to the inner world of chocolate fountains. There they would, according to Manson's interpretations of the Beatles and the Book of Revelations, increase to 144,000 white men, women, and children, while the rest of the white race was slaughtered or enslaved by the blacks.

It didn't happen quite that way. After the murders, the blacks did not rise up in violence, but the Los Angeles Police did come after Manson and the Family, although not for the right reasons at first. Manson and the Family fled to Death Valley, although they had never bothered to follow through with the rest of their plans. There was no truck with a winch and no coil of golden rope waiting for them, and Devil's Hole was (and is) still filled with water. The Family and the police played hide and seek until Manson was, at last, found hiding in a bathroom cabinet at the Death Valley ranch. No one ever reached the Bottomless Pit, except perhaps—through no fault of their own—the Family's two dozen known and suspected murder victims.

Chapter 13

The Inner World in Fiction

In the first place please bear in mind that I do not expect you to believe this story
—Edgar Rice Burroughs, *At the Earth's Core*


The interior of the earth has never been popular as a sub[illegible] have been written about the Inner World [illegible] but I count only [illegible] in English [illegible] I suppose [illegible] American [illegible] passing [illegible] the earth [illegible] of the [illegible] the only inner-world novel which has a [illegible] status, Jules Verne's *A Journey to the Center of the Earth* [illegible] Edgar Rice Burroughs's *Pellucidar* series.

[illegible] inner world have been [illegible] science fiction and the [illegible] Who [illegible] with [illegible] of a hollow earth, for example, [illegible] *Beyond the Verge* [illegible] in the early [illegible] *Beyond the Verge* [illegible] North America [illegible] the North Polar Opening [illegible] paradise [illegible] reader can still [illegible] world "[illegible] laws" [illegible] hollow earth [illegible]

> [illegible]

[illegible] inner world [illegible] are wrapped in such a [illegible] there are a few whose authors stressed adventure and [illegible]

[illegible] the subterranean world and very [illegible] among the strangest [illegible] of fantastic fiction. In Bibliography B I have assembled an annotated list of many other inner-world novels. With this chapter, they include almost every one which has, to my knowledge, been published in English. There, however, are close looks at eight of the most important, worthwhile and [illegible] of them: William George Emerson's *The Smoky God*, Edgar Allan Poe's *Narrative of Arthur Gordon Pym*, Ludwig Holberg's *Journey of Niels Klim*, Mary Lane's *Mizora*, William Bradshaw's *Goddess of Atvatabar*, John Uri Lloyd's *Etidorhpa*, Edward Bulwer-Lytton's *The Coming Race*, and Rider Haggard's *The Green Child*. But first there should come a glance at the two works of inner-world fiction that have not been forgotten.

Verne's caverns and Burroughs's burrows

Jules Verne (1828–1905) appears to have known little and cared less about John Cleves Symmes and his Theory of Concentric Spheres when he wrote *A Journey to the Center of the Earth* in the early 1860s. Verne told the tale of Professor Otto Lidenbrock, a bad-tempered German scientist, his (and hearer) nephew Axel, their stolid Scandinavian guide Hans, and their trek into the crater of Snaefellsjokull, an extinct Icelandic volcano. Armed with notes and "Ruhmkorff coils" (a set of primitive electric batteries) and following a trail left by the alchemist Arne Saknussemm in the sixteenth century, the three men descended hundreds of miles through volcanic passages until they reached a subterranean sea, an ocean "horrible and savage." The inner sea occupied a vast cavern lined with crystals and was "lit up like day" by electric currents, and Axel's description of the sea mirrors John Leslie's below and Lloyd's, not Symmes's.

> Deep shadows were cast by the rocks and there stretched between two crystals there would [illegible] a vast curtain of unusual beauty and [illegible] splendor. And yet it was cold, very cold, for it gave no heat.
>
> The sky was sad and expressive of melancholy. Instead of a bright mass of light, which we see above us, there was above me a heavy roof of gloomy vapors which seemed to crush me.
>
> Gradually I began to think of the theory of the great astronomer who imagined the earth to be a vast hollow sphere in the interior of which the air is retained in a state of tension by means of atmospheric pressure, while two stars, Pluto and Proserpine, circulate in mysterious orbits. After all, supposing the earth hollow was right.

Verne was hardly arguing for a hollow earth, however—his intent was quite [illegible]. Although his party of adventurers met with wonderful sights—a forest of giant fungi, a herd of mastodons and their wolve[illegible], a "Antediluvian" human shepherd, and a battle between an ichthyosaur and a plesiosaur—Verne's aim in *Journey* was [illegible] his readers with some basic geology and paleontology in the guise of a rousing saga. As the party descends, his Professor Lidenbrock spends whole chapters lecturing Axel, who, despite his status as a scientific amateur, seems to be as knowledgeable of basic science as

[illegible]

[illegible] adolescent and pre-adolescent boys.

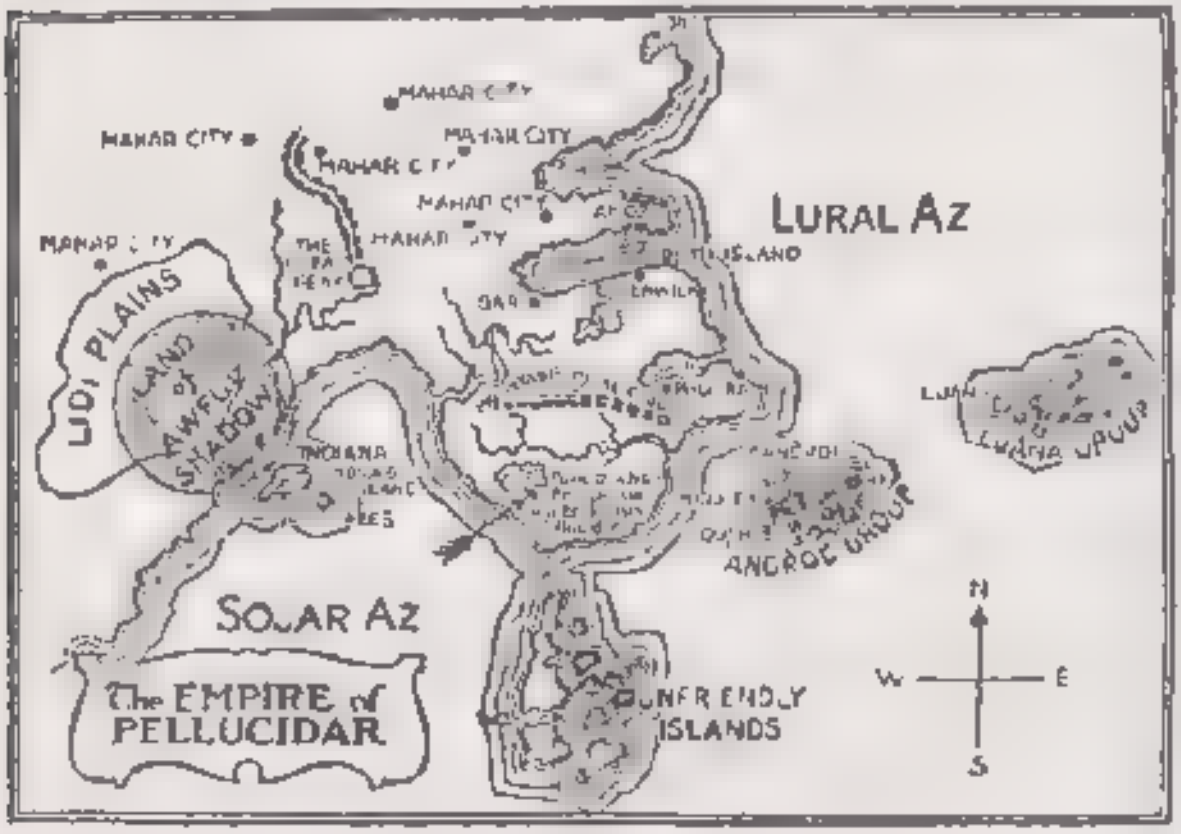
[illegible] of the Mahars, the ruling creatures of Pellucidar.

[illegible]

among themselves and to a limited extent with the Sagoths, by projecting their thoughts "into the fourth dimension, where they become appreciable to the sixth sense of the listener." The Mahars consider the human race of Pellucidar a race of domestic animals and keep them both as slaves and for food. Perry discovers, after deciphering some of the Mahar books, that the race of Mahars is of one sex.

> "Once the males were all-powerful. Perry tells Innes. For ages and ages the females fought for and finally gained the mastery. For other ages the males were kept in subjection by the females. Mahars. It continued to progress under the matriarchal and benevolent rule of the females. Science took vast strides. This was especially true of the sciences which we know as biology and eugenics. Finally a female scientist announced to the world that she had discovered a method whereby eggs might be fertilized by chemical means after they were laid—all true reptiles, you know, are hatched from eggs.
>
> "What appeared immediately the need for males ceased to exist. The race was no longer dependent upon them. Some ages elapsed and at the present time we had a race consisting exclusively of females."

When one reviews the women who received the vote in the United States in the wake of a great burst of feminist activity just before Burroughs wrote *At the Earth's Core*, the anti-feminist sentiments are hard to miss. But is it possible that Raymond Bernard read the Pellucidar books? This instance is only one of many in which the female sex plays an important role of [illegible] in an inner-world novel.



A map of Pellucidar, from Edgar Rice Burroughs's *At the Earth's Core* (1922).

The rest of the series is basically one battle after another. Jones escapes, fights his way back to the mine and returns to the surface to gather together his books and collected geological equipment and plenty of guns and ammo to bring the blessings of civilization to the primitive people of Pellucidar. After a great deal [illegible] he becomes David Innes, Emperor of Pellucidar, a unique man in the history of Pellucidar, a man who [illegible] loving every hair.

A [illegible] in Burroughs's *Tarzan at the Earth's Core* (1930) is a bridge between Burroughs's Pellucidar series and his Tarzan series, with characters from both. [illegible] Gridley receives a note [illegible] from Africa [illegible]—David Innes has been [illegible] by the Russians [illegible] sailed into Pellucidar through a North Pole opening [illegible] Africa and convince Tarzan to accompany him on a rescue expedition into Pellucidar to see David Innes. Tarzan [illegible] Pellucidar where [illegible] reunited [illegible]. After a few [illegible] and battles [illegible] their party is [illegible] by the Russians [illegible] have [illegible] David Innes and the [illegible] "[illegible]." [illegible] Gridley escape [illegible] to the book have [illegible] challenging books.

The Smoky God

[illegible] *Tarzan at the Earth's Core* Jason Gridley [illegible] a [illegible] "[illegible]" [illegible] one [illegible] Gridley's [illegible] name [illegible] Alas, [illegible] a safe guess it was *Someone*. The best known [illegible] to come [illegible] Gridley says he [illegible] work is "[illegible]" [illegible] "[illegible]" [illegible] *A Journey to the Earth's Core* [illegible] also have been a novel by one of [illegible] appeared in 1965. Was George Emerson's *The Smoky God*.

[illegible] was a [illegible] *The Smoky God* [illegible] the work [illegible] Wilson's [illegible] *The [illegible]* [illegible] explorer [illegible] by Reed. On [illegible] page [illegible] and [illegible] text.

[illegible] Seven years [illegible] with Carl Jansen, an agent [illegible] Hasanera, not [illegible] Emerson's [illegible] Jansen [illegible]

a burning story of his journey as a young man to the paradise inside the earth. He presented Emerson with a manuscript, a map and maps of the travels he had kept secret for half a century.

Olaf Jansen and his tribe meet the giant inhabitants of the inner world, from W. C. Emerson's *The Smoky God*, 1908

In April of 1829 Jansen and his father, a believer in the Nordic gods Odin and Thor, left Stockholm for the fishing waters of the Arctic. A storm caught their boat and drove it towards the North Pole, but after a time of drifting endlessly north they realized they had passed over the icy verge of an opening to the inner world. They found themselves sailing a warm expanse of open sea lit by a dull red sun, which rose slowly until it reached the zenith, where it remained. Finally the Jansens encountered a vast ship filled with singing giants twelve to fourteen feet tall who greeted them politely and brought them to Jehu, one of their cities. There they learned to speak the giants' language, which Jansen wrote was "much like Sanskrit." They learned also that the giants worshipped their small sun, which they called "the Smoky God" because of its hazy glow. Jansen's father was convinced they had reached the "paradise to the North" of Nordic belief, the home of the original Odin and Thor. It was also the original homeland of the Indian race.

After a year in Jehu, the Jansens were placed in an anti-gravity monorail and taken to Eden, the capital of the inner world, where they had an audience with the ruling High Priest, a wise but huge fellow even larger than the other giants. He asked them questions about their journey from the surface to the inner world, and he offered them the hospitality of the country for as long as they wished to remain. For another year the Jansens toured the inner world and saw all its wonders.

Emerson's inner world was a paradise in every sense of the word, as well as humanity's birthplace. Through the voice of Olaf Jansen, the author said, "In the beginning, the world was created by the Great Architect of the Universe so that man might dwell upon it as 'God's' place, which has ever since been the habitation of the children." He likened the earth to a house: "A man builds a house for himself and his family. The porches or verandas are all without and are secondary. The building is really constructed for the conveniences within."

[illegible]

[illegible]

[illegible]

But the most striking legacy of Emerson's book may be the idea of a "perfect" race of wise and beautiful Nordic giants living happily within the earth while surface folk cling precariously to the outside of the planet in varied states of "degeneration." After Christof Friedrich wrote in *UFOs—Nazi Secret Weapons?* about "Nordic legends and sagas" that "have long [illegible] inspiring tales of a perfect race of blue-eyed, [illegible] Germanic giants as well as the inner earth," it may well be that he was less inspired by real Nordic myths as much as by Emerson's book.

Poe and *Pym*

Edgar Allan Poe (1809–1849) is not usually associated with the idea of an inner world, and it is true that he never wrote anything clearly describing a hollow earth or its inhabitants. There is nevertheless ample evidence that he was intrigued by John Cleves Symmes's theory and that it influenced his writing. Three pieces of Poe's fiction—his short story *MS. Found in a Bottle* (1833), [illegible] fantasy *The Unparalleled Adventure of One Hans Pfaall* (1835), and his only novel, *The Narrative of Arthur Gordon Pym* (1838)—deal with the notion of some kind of openings at the North and South Poles. As Poe was living in Baltimore in 1834 he spent [illegible] in a [illegible] Reynolds [illegible] Reynolds, who had become Symmes's best known disciple. In the same issue of Poe's magazine, the *Southern Literary Messenger*, which contained the first installment of *Arthur Gordon Pym*, there was an article by [illegible] Reynolds [illegible] promoting Antarctic exploration before the House of Representatives [illegible] spoke glowingly of Reynolds and his [illegible] as well. [illegible] were never more than [illegible], but Symmes's [illegible] its causes fascinated Poe for years.

MS. Found in a Bottle, for which Poe was awarded a fifty-dollar prize by the *Baltimore Saturday Visiter*, [illegible] of the [illegible] The [illegible] narrator [illegible] his "nervous restlessness" [illegible] aboard a [illegible] toward [illegible] by a [illegible] Although [illegible] toward [illegible] knowledge [illegible] impartable secret, whose attainment is destruction. Perhaps this current leads to the southern pole itself." This "never-to-be-imparted secret" suggests nothing so much as the dark inner world of Symmes's "polar opening." Poe's [illegible] the [illegible] the edge of the vortex and apparently [illegible] with the [illegible] darkness [illegible] and [illegible] to the story several years after [illegible] of Mercator's sixteenth century map of the world, in which the ocean is represented as rushing

[illegible] southern counterpart.

[illegible]

> [illegible] ened into the most absolute blackness.

[illegible] the direction his speculations took.

[illegible]

[illegible]

[illegible] tween the black and white races

[illegible] noe approaches the rim of a great abyss.

[illegible] of the perfect whiteness of the snow

[illegible]

and their great fear of the whiteness to the south?

[illegible] *vengeance upon the dust within the rock.*"

[illegible]

ward the black race

[illegible]

as the Pole. He might have discovered a mighty race of virtuous beings as white as the Indian natives were black. This race might have been based on the Norwegians but Poe's "Norwegians" would not have been real Scandinavians. They would have been transformed into something more evil and more awesome by Poe's skill as a writer. Poe as he turned to science fiction would have made the journey to a dream world. Despite Poe's success it would have been a fascinating such [illegible] were his intentions—to read his description of the inner world and it is a shame he chose to remain so vague about what he felt lay at the far end of the earth.

Inner-world satires

Among Poe's choices to imitate [illegible] and carry Arthur Gordon Pym to a [illegible] have been many other writers who have created worlds and distinct societies which he could [illegible] satirize and notable among the satirists imaginary voyages [illegible] fantasy attracting many readers of the eighteenth century. Among these were [illegible] an anonymous *Narrative of a voyage from the Isle of the Internal Pole through the center of the Earth* [illegible] and *Travels or the extraordinary voyages of an Englishman through the Internal World* [illegible] by Charles Molloy. The first [illegible] satirized British society by placing [illegible] in their world. The second [illegible] a satirical [illegible] of English society in the nineteenth century. Both [illegible] and both [illegible] satirized by other writers. *The journey of Nils Holgersson to the Wild Geese* [illegible] by Ludwig Holberg. Holberg [illegible] was born in Norway but lived most of his life in Denmark where his novels are still [illegible] as *The Memoirs of the North* and [illegible] English [illegible] Swift's *Gulliver's Travels* [illegible] which he [illegible] a series of imaginary societies which he [illegible] to satirize society [illegible]

[illegible] Nils [illegible] his [illegible] Holberg [illegible] Norway but [illegible] to escape by exploring a deep [illegible] near the [illegible] Arctic. [illegible] through the [illegible] of [illegible] a [illegible] growing rather [illegible] Nazi [illegible] with

[illegible] which give the tree-beings a slow, waddling gait.

[illegible] and report his discoveries to the Potuans.

[illegible] shell.

[illegible]

in rags. He meets some peasants who convince themselves he is the Wandering Jew. But Klim eventually finds one of his old friends, who had long ago given him up for dead and who cautions him to say nothing of his adventures to anyone, lest he be persecuted as a heretic. With his friend's help, Klim finds a job at last as the curate of a tiny Norwegian community's church, and he concludes his story with the admission that although his curateship offers him little satisfaction—after all, he had been Emperor of most of the inner surface of the earth—he has repented his pride and performs his few duties "with the contentedness of a philosopher."

As strange as Klim's discoveries may have been, Holberg found an even more extravagant successor a century and a half later when William R. Bradshaw wrote his subterranean epic *The Goddess of Atvatabar* (1892). Bradshaw (1851–1927), a New Yorker born in County Down, Ireland, was known in his day primarily as a prolific magazine poet; *Atvatabar* was his only work of fiction. He seems to have poured all of himself into his tale, which was illustrated by eight artists and published to rave reviews. The *Daily News* of Lowell, Massachusetts called it "the most remarkable work of fiction ever produced," and the Savannah, Georgia *Morning News* said it was "sultry with the breath of love, terror, and delight." Today none but a few fantasy connoisseurs know of Bradshaw's opus, however, for his writing style can be described best as Victorian rococo and the work of eight illustrators in one volume imparts a schizophrenic feel. Still, *Atvatabar*'s large, elaborately bound first editions command top prices among fantasy book collectors.

A cross-section of the earth from William R. Bradshaw's *The Goddess of Atvatabar* (1892).

The Goddess of Atvatabar is the story of Lexington White, a wealthy adventurous American who uses his millions to construct a ship, the *Polar King*, and outfit an expedition bound for the North Pole. Using a newly-formulated explosive called Terrorite, White blasts a hole through the icy rim surrounding

[illegible] *Poor King* finds [illegible] Atvatabar

[illegible] Atvatabar [illegible] aqueltum."

[illegible] ceremonials, described in ecstatic excess:

> [illegible]
>
> [illegible]

[illegible] beneath."

[illegible]

Brave new races

[illegible]

ment of historical and occult fiction. Bulwer (1803–1873), best known today as the author of the historical extravaganza *The Last Days of Pompeii* (1834), is no longer read much—his style is almost as convoluted and melodramatic as Bradshaw's, but in his day he was one of the most popular authors in the world. He was an aristocrat who consorted freely with the highest of Victorian society as well as its most notorious occultists, such as Eliphas Levi. His occult novels *Zanoni* and *A Strange Story* influenced Mme. Blavatsky and Henry Olcott, and several of his novels, particularly that of a brotherhood of Masters dwelling unseen among us, affected the development of Theosophy.

The Coming Race, published anonymously shortly before Bulwer's death, was a utopian novel and a satire of several levels. The anonymous narrator is a young American who accompanies a mining engineer into a deep chamber of a mine where strange lights and sounds have been seen and heard. But as they begin the descent into the deepest part of the mine, the engineer falls to his death, and when the narrator reaches his body, he is frightened by the appearance of a huge, dinosaur-like reptile and runs until he finds himself on a great road, brightly lit by lamps, leading to a small but majestic town. He comes to a monumental building carved into the stone of the cavern, and out of the building steps a tall, strong figure. He is wearing wings folded on his knees and a tiara of gems, and he carries a bright metal staff.

Edward Bulwer-Lytton, author of *The Coming Race* (1871).

> But the face—it was that which inspired my awe and my terror. It was the face of a man but yet so superior to man as we deem that we are superior to the Indian. Its colour was peculiar, more like that of the red man than any other variety of our species, and yet differed from it in a rich and softer hue, with large black eyes, deep and brilliant, and brows arched as a sentinel's. The face was hairless, and a rameless something in the aspect, tranquil though it was, in expression, and beautiful though the features, focused that instinct of danger which the sight of a lion or a serpent arouses. I felt that this human image was endowed with forces inimical to man.

The narrator swoons with terror, but when the strange man touches him with his hand and his staff, all fear vanishes. He follows the man to his home, where he is put into a trance. While in this state, he sees the man whose name is Aphlarson and his daughter Zee carry him away from him. When he awakes after several weeks, he is shocked to find the subterraneans conversing with him easily, but his shock turns to awe as he learns more about their society.

[1] He is also widely known for the famous opening line, "It was a dark and stormy night."

The subterraneans are of a race called the Ana, who migrated into the [illegible] caverns within the earth after a flood in the outer world thousands of years before the biblical flood. The Ana evolved [illegible] than the humans who remained on the surface and possessed a [illegible] technology—for example, all the Ana had the ability to fly with wings they wore. Their history, however, demonstrated that at one time they fought wars and wrangled over personal issues much as surface humans still did. But that period had ended thousands of years before when the scientists of the Ana discovered Vril, a mysterious force drawn from the atmosphere which soon became so pervasive in the lives of the Ana that they came to refer to themselves as the Vril-ya. All [illegible] of the Vril-ya carry a Vril staff like the wand held by Aph-Lin and [illegible] with a [illegible] hand and palm. Vril can do almost anything, and the modern reader [illegible] Bulwer's description of the force [illegible] by the promises held [illegible] by proponents of [illegible] power in the beginning of its development:

> [illegible] can destroy like the flash of lightning, yet, differently applied, it can replenish or invigorate [illegible]. By this agency they rend way through the most solid substances and open valleys for culture through the rocks of their subterranean wilderness. From it they extract the light which supplies their lamps, finding it steadier, softer and healthier than the other inflammable materials they had formerly used.

But the [illegible] of Vril [illegible] like [illegible] of it and [illegible] in the hands of every [illegible] requires *détente* of the most extreme kind:

> The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress [illegible] had command of the agency [illegible] be but to the annihilation of each. There were no professional lawyers, and indeed their laws were but amicable conventions, for there was no power to enforce laws against an offender who carried in his staff the power to destroy his judges.

It is intriguing to consider what the result might be if every man, woman and child in America were given a portable atomic bomb. In the case of the Ana, it [illegible] led to a supremely civil and cooperative race of Vril-ya with no crime, poverty or violence. [illegible] wealth and government was almost superfluous. If one of the Vril-ya was unhappy with his community, he [illegible] together with others [illegible] Vril-ya [illegible] another [illegible].

The [illegible] *The Coming Race* [illegible] at a number of [illegible] conversations [illegible] Bulwer [illegible] as [illegible] the democratic [illegible] of [illegible] had [illegible] making [illegible] American [illegible] place [illegible] done [illegible] proud. When [illegible] were [illegible] Vril-ya [illegible] ask him about his own people [illegible] teacher [illegible] dangerous [illegible] are [illegible]

[illegible] present grandeur and prospective pre-[illegible] universe the doctrine of the Patriot Monroe.[illegible]

[illegible] their sex.

[illegible]

> [illegible] of the community, and be burnt into cinders (by vril)

[illegible]

[illegible] emerge into sunlight our inevitable destroyers."

[illegible]

[illegible] water down their throats."

[illegible]

[illegible] have been intentionally excluded.

[illegible] a longer [illegible] Russian society with a [illegible] was [illegible] for the [illegible] reading *Mizora* not to picture her as a [illegible] Mme. [illegible] is sent to Siberia as a political prisoner but her husband and father secure her release by bribe and enable her to escape to a whaling ship bound for the Arctic Ocean. [illegible] is to be transferred to a ship bound for France but has other [illegible] The ship is wrecked, the captain killed, the crew abandon ship in a fishing [illegible] [illegible] and spends the winter [illegible] with them. [illegible] she sends a boat and [illegible] another ship, but her boat is swept away and she carries her to sight of land and into the inner world. Her descent into the [illegible] Poe's *Descent* and [illegible]

> (A)n arc of crimson fire... lit up the gloomy waters with a weird, unearthly glare. It [illegible] mysterious embrace.

When [illegible] brings a [illegible] of a gentle [illegible] abundant [illegible] Amazon land [illegible] to a [illegible] greatest [illegible] and given upon [illegible] After several months [illegible] she has [illegible] brunettes, and no people of other races.

The [illegible] Mizora approaches her daughter [illegible] Mizora is [illegible] the country. The Mizoras have [illegible] high [illegible] being [illegible] "pure" [illegible] a great [illegible] the outer world. [illegible] Mizora [illegible] wealth.

[illegible] by the absence of [illegible] for man [illegible] "[illegible]." She asks Mizora [illegible] men

are and Warra replies that she has never heard of "such beings." She asks Warra where her other parents are, and Warra is puzzled at the question—how could she have two mothers? Finally, speaking with the Preceptress, Vera learns something of Mizora's history.

> Three thousand years ago, both sexes had existed in Mizora, a nation not unlike the United States of 1890. A monarch had been elected president and sought to have himself elected for life and turn Mizora into a monarchy. But revolution broke out, and in the anarchy that followed the women gathered together and formed a new government. Realizing that a government run entirely by men had led them into chaos, the women denied men suffrage for a century and set up a new matriarchal society. The new government's female scientists discovered the "Secret of Life"—a method of fertilizing the ovum artificially. With this discovery came the beginnings of what was in the nineteenth century called eugenics and today would be called genetic engineering. And the women of Mizora quickly decided that since men were now useless—and, it soon seemed, no more wanted to be allowed to be born—in the coming years, through genetic engineering, unwanted male babies were born "with the characteristics of women." And Mizora became a nation of intelligent, noble, industrious, beautiful, and healthy women. The happiness was so overwhelming that the most troubling conversation in *Mizora* occurs when the Preceptress shows Zavorah the hidden gallery of portraits of men. The conversation goes:

> What astonished the dark Zavorah and Vera were some male heads mingled in those portraits as had been recovered from the ruins of Mizora and of the countries. I drew the Preceptress' attention to it.
>
> We believe that in ancient times the male and female character is more equal and [illegible] by a female. We believe that [illegible] the character.
>
> "[illegible] were the male [illegible] century [illegible]?"
>
> "As you see in the portraits? Yes," was the reply.
>
> "And what became of the dark complexions?"
>
> "We eliminated them."
>
> I was too astonished to speak.

It is important to note that this passage reflected the author's own views. Before she wrote the book, Vera Lane's relationship with Warra to the point where she [illegible] Warra knows [illegible] Zavorah [illegible] to get [illegible] but [illegible] as she writes, "[illegible] the Eastern [illegible] are [illegible]." Warra [illegible] and Vera travels [illegible] where she presents the [illegible] with her story.

I have not been able to [illegible] Mary Bradley Lane, the author of *Mizora*. She wrote the story in [illegible] installments for a [illegible] newspaper, the *Commercial* [illegible] 1890 [illegible]. The story was [illegible] after the publication of Edward Bellamy's *Looking Backward* [illegible] the most popular utopian novel of the nineteenth century. Copies of the [illegible] *Looking Backward*'s [illegible] and [illegible] of [illegible] was [illegible] in New York [illegible] 1890. The [illegible] of the book [illegible] only but *Mizora* attracted a great deal [illegible] when [illegible]

p[illegible] that the author "kept herself in concealment so closely that even her husband did not know she was the writer who was making the sensation in our [illegible] literary world," and that when the possibility of publication in book form was mentioned to her, she was "a shade indifferent on the subject." A strange story for such a [illegible] feminist work!

[illegible] is also very contemporary in several ways. There have been a number of newspaper and magazine articles in recent years about the results of human bioengineering; [illegible] [illegible] [illegible] [illegible], for example, [illegible] [illegible] are allowed to select the sex of their children, with more males than females [illegible] born in [illegible] cultures like those of India or China? In the [illegible] [illegible] [illegible] was [illegible] in a London newspaper about a group of extreme feminists who [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] speculated on the differences between a [illegible] [illegible] and [illegible] [illegible] by women.

Mizora also bears an interesting [illegible] to the writings of Raymond Bernard. [illegible] [illegible] [illegible] [illegible] so [illegible] that I can't help but wonder whether [illegible] [illegible] read Lane's book. In both we have a race of "superior" inner-world women [illegible] [illegible] [illegible] a pervasive concern with vegetarianism and "pure" food, and a society in which women [illegible] [illegible] from sexual entanglements. The parallels between Bernard's [illegible] [illegible] [illegible] [illegible] the Mizorans and the Mayans [illegible], although Edgar Rice Burroughs [illegible] [illegible] [illegible] his writings. It is, however, very possible that neither Burroughs nor Bernard had read Lane—or [illegible] [illegible]. If such is the case, is there something about the notion of an inner world which lends itself to the concept of a female-dominated society? [illegible] [illegible] the archetype of the [illegible] [illegible] [illegible] [illegible] [illegible] her [illegible] [illegible] whether she is the Provider (as in *Etidorhpa*) [illegible] [illegible] [illegible] *The Smoky God*, or [illegible] [illegible] as in *Mizora* and *The Coming Race*.

Etidorhpa

Of all the inner-world novels I have read, none is more [illegible] and more filled with sheer weirdness than John Uri Lloyd's *Etidorhpa* [illegible] [illegible] [illegible] who worked the line between science and occultism with great success. [illegible] Lloyd was a [illegible] and [illegible] president of Lloyd Brothers Pharmacists, Inc., and for a time president of the American Pharmaceutical Society. He made a number of important discoveries in pharmacy by extracting drugs from plants, and he performed numerous experiments with herbs and plants never before used for medical purposes, including [illegible] [illegible] [illegible]. [illegible] also [illegible] [illegible] in his [illegible] days he became a follower of Eclectic Medicine and was Professor of Chemistry for many years at the Eclectic Medical Institute in Cincinnati. He was a believer in [illegible] [illegible] and the [illegible] throughout his life, and his theme in *Etidorhpa* was the [illegible] of science and "the supernatural." [illegible] the existence of powers beyond the grasp of the science of his time and [illegible]

[illegible]

[illegible]

[illegible]

brotherhood and humanity

[illegible]

drowned. The news of the first jury's decision set off a wave of anti-Masonic activity across the country in which many lodges disbanded and many political candidates ran for office and won, on a strict anti-Masonic platform. Whether the body was indeed Morgan's was never determined, and no one could ever prove that the Masons had been responsible, but sentiment still ran so high fifty years later that enough donations were collected to erect in Batavia in 1882 a monument to Morgan forty-seven feet high with the inscription "Murdered by the Masons."

I-Am-The-Man's tale, however, is to be taken by the adept to the mouth of a cavern in the wilds of Kentucky, where he is met by a bizarre, eight-by-eight-level amphibious being in the shape of a man without eyes, sex organs, or hair and with slippery skin "the color of light blue putty" who is to serve as I-Am-The-Man's guide. The adept leaves him in the company of this strange guide, and the two descend through dark caverns for many days (although the guide can "see" the way perfectly) until they reach the "zone of inner earth light."

Their weight decreases steadily as they descend, and soon they are able to leap into the air and float forward for great distances, covering a dozen miles in a few minutes. I-Am-The-Man discovers that the deeper he travels, the less frequently he needs to breathe and eat and the less often his heart beats. Finally he ceases to breathe and eat altogether and his heart stops beating, yet he feels more alive than he ever has; the guide explains that with little gravity and a nutrient-rich atmosphere, the inner world is much kinder to the human body than the outer. A man living in the inner world can live for centuries and hardly age a day, for there is no strain on his body at all.

The guide restrains I-Am-The-Man from fleeing, in an illustration from J. L. Lloyd's *Etidorhpa* (1895).

Some parts of the inner-world journey that follows are similar to Verne's *Journey to the Center of the Earth*: a forest of huge fungi, a vast subterranean sea, and the guide's interminable lectures on wonders as yet unknown to outer-world science. The inner world sea in *Etidorhpa* is, unlike Verne's, as smooth as a pane of glass, and the boat the guide plates upon the sea, driven by an unearthly silent force, travels nine hundred miles an hour. On the other side of the sea, the guide brings I-Am-The-Man to an immense, exotic mushroom; its spores contain a strange green liquid which he renders I-Am-The-Man to drink. He

drinks the liquid, and for the next four chapters I Am The Man and the reader experience a bizarre vision, a cavern through which he must pass filled with the suffering souls of evil kings. It is a gallery of grotesques reminiscent of the sinners of Dante crossed with the spooks in cartoons in Max Fleischer's Betty Boop cartoons:

> To my right, behold a single leg, fully twelve feet in height, surmounted by a stony human eye, which on the leg, I gazed luck-struck away. I saw close behind, the huge hoof, a great ear attached to a small head and body, then a nose so large that the figure to which it was attached was [illegible] with the face upward, in order to prevent the nose-shaped organ from rubbing on the stony floor.

The guide spends several pages warning us how dangerous the sight of the Archonic and I Am The Man is forced to undergo every time he drinks which he attempt to drink. He and himself parched and tongue swollen, in a vessel where he must stay for centuries while [illegible] the Archonic. He is joined by the brazen [illegible] Lucifer (who has Adam [illegible] backwards) who promises she will be his forever if he will [illegible] he refuses.

Suddenly the vision ceases and I Am The Man finds himself standing next to his guide once again, who tells him that all the tests were given to [illegible] the ability to look at the guide's [illegible] the place of a hyperintelligent [illegible]. In a [illegible] he had experienced the effects of numerous [illegible] before writing these seven primordial chapters.)

Finally the guide brings I Am The Man to the brink of a cliff on the inner side of the earth's shell and tosses him into the emptiness. He falls for hundreds of miles through space to the "Sphere First," a [illegible] sphere at the point where the solid energy holding the earth together ceases and where gravity is nullified. [illegible] view of the shape of the earth, although based on rough [illegible] witnesses, revealed a framework of exotic planets which were [illegible] the self-assured Cartan. Matter says the guide is "[illegible] matter," and the matter forming the earth's [illegible] is able to hold its shape only because it rests on the surface of [illegible] energy as dense as the concept on a soap bubble. This "[illegible] shape" [illegible] is the [illegible] the earth's [illegible] and [illegible] hundred miles beneath the surface and is truly the planet's soul:

> [illegible] from the earth to [illegible] spirit the energy that subjects matter and your [illegible] adamantine [illegible] disintegrate in [illegible] the [illegible] space. [illegible] so [illegible] right guide [illegible] space [illegible] blazing and as he spoke a bottomless [illegible] to pierce [illegible] space [illegible] the depths of [illegible]

Contemplating the vision of a [illegible] the speechless guide pauses on the [illegible] sphere. I Am The Man [illegible] long [illegible] through the inner surface. The Lucifer [illegible] Lucifer [illegible] for initiation into cosmic [illegible]. I Am The Man's manuscript

ends. The now-fascinated Llewellyn Drury demands to know what happened to him in the Unknown Country, but in the style typical of the Master (for that is what he has become), I-Am-The-Man refuses to say he is "not permitted" to reveal more "at this time." After entrusting the manuscript to Drury's care, he slowly fades into the air and vanishes.

How much of Lloyd's inner world reflected his own beliefs is hard to say. What is certain is his desire to demonstrate the inadequacies of materialistic science and the need to build a bridge joining science and religious belief. *Etidorhpa* is a debate between the rational materialist (represented by Drury and the younger, unenlightened I-Am-The-Man) and the intuitive person of spirit (represented by the eyeless guide and the older, enlightened I-Am-The-Man). It was a debate which likely raged in Lloyd's own mind, but he wanted science to respect spirit, so it is he who forces the issue which are triumphant. Drury stops I-Am-The-Man in several places during the reading of the manuscript to snort in disbelief, and I-Am-The-Man always patiently but sarcastically demonstrates Drury's objections. Some of their dialogue is quite funny, if not simplistic and unconvincing to the empirically-minded reader. Drury, for example, interrupts at one point to express his complete disbelief in I-Am-The-Man's inner-world adventures, and I-Am-The-Man asks him politely, "Why do you doubt?"

> "Because I have never seen such phenomena, have never witnessed such occurrences. I must see a thing to believe it."
>
> "And so you believe only what you see?" he queried.
>
> "Yes."
>
> "Now answer promptly. Did you ever see Greenland?"
>
> "No."
>
> "Iceland?"
>
> "No."
>
> "A geyser?"
>
> "No."
>
> "A whale?"
>
> "No."
>
> "England?"
>
> "No."
>
> "France?"
>
> "No."
>
> "Then you do not believe that these conditions, countries, and animals have an existence?"
>
> "Of course they have."
>
> "Why?"
>
> "Others have seen them."
>
> "Ah," he said, "then you wish to modify your assertion—you only believe what others have seen?"
>
> "Excepting one person," I retorted.
>
> Then he continued, seemingly not having noticed my personal allusion.
>
> "Have you ever seen your heart?"
>
> "No."
>
> "Your stomach?"
>
> "No."
>
> "Have you seen the stomach of any of your friends?"

> "No."
> "The back of your head?"
> I became irritated, and made no reply .

Erewhon was highly praised and successful when first published pr[illegible] was soon [illegible] up by a major publisher [illegible] Back several [illegible] but it has [illegible] modern fantasy readers probably because of its strong satirical [illegible] by J. Angelo Harpignies, perhaps more [illegible] of artistic art as based [illegible] *breathes* Mystery and the endless [illegible] of the first [illegible] *subterranean* [illegible] being— [illegible] Lewis's warnings against the evils of [illegible] Victorian [illegible] but [illegible] Mens drug [illegible] Lewis's [illegible] of the [illegible] as a [illegible] bubble [illegible] makes the sense of [illegible] readers [illegible] *Erewhon* [illegible] and I [illegible] never forgotten completely

The Green Child

[illegible] in the first [illegible] of this century [illegible] number and [illegible] deemed tragedy. I [illegible] but a few that the [illegible] earth [illegible] of [illegible] novels [illegible] to [illegible] be [illegible] *The Worm Ouroboros* [illegible] by John Bayne [illegible] film [illegible] John Wyndham [illegible] the future year [illegible] the discovery [illegible] the Sahara [illegible] a [illegible] a [illegible] race [illegible] after a catastrophe [illegible] *The Dwarf* [illegible] we have [illegible] human [illegible] has [illegible] two separate [illegible] of Australia [illegible] a large subterranean [illegible] who [illegible] Robert Silverberg's *At Winter's End* [illegible] years [illegible] future a race [illegible] monkeys left behind after the human race has left the planet, [illegible] of huge meteors lasting thousands of years

[illegible] the most affecting and [illegible] was written not as an adventure [illegible] but as a modern fable. Herbert Read's *The Green Child* [illegible] is based on the twelfth

[illegible] in Chapter 2 but expanded into the story of the realization of a man's life:

[illegible] *The Green Child* [illegible] leaves his village in the Irish countryside [illegible] as a young man in search of [illegible]. In a few years he travels [illegible] Warsaw [illegible] in Spain where he is [illegible] of possessions and [illegible] "[illegible]" [illegible] Buenos Aires. There he [illegible] a [illegible] refugee and made his fortune [illegible] a general [illegible] South American state [illegible] a neighboring country. The revolution is successful and when the general [illegible] from the office of president a few years later, Olivero [illegible] his own surprise [illegible] made his success. Olivero [illegible] from [illegible] and [illegible] a [illegible] state. After [illegible] to be [illegible] he grows weary of the [illegible] of the [illegible] and Olivero returns to England in disguise.

When Olivero arrives [illegible] in the village where he was born he passes a house in which a young [illegible] and [illegible] in the window [illegible] the man and [illegible] the woman as the young [illegible] the [illegible] who [illegible] and wandering in the countryside the year of his departure:

> [illegible] flesh was sweet and a little heavy, like the scent of violets.

Kneeshaw, the man who had tied her to the chair, tells Olivero he had married "Sally" the Green Child fifteen years before on the death of the old woman who had adopted her and her [illegible] brother. Kneeshaw, a [illegible] from [illegible] and [illegible] Sally's strangeness [illegible] grew frustrated with his [illegible]. She would not [illegible] rather a [illegible] diet: she ate [illegible], [illegible], and raw fish, and would wander away during the night. She was [illegible] cold and would not [illegible] Kneeshaw [illegible] no matter how much he [illegible] her. As she grew more distant, Kneeshaw grew angry and [illegible] her in the [illegible] and [illegible] her [illegible] and [illegible] person. But she began wasting away and Kneeshaw [illegible] her [illegible] to restore her health.

Olivero [illegible] Kneeshaw's rage and [illegible] to protect Sally but Kneeshaw attacks him and the two fight and [illegible] into the stream near the house and drowns. Olivero and Sally leave the village and walk out into the countryside to the place where she first appeared with her brother many years before. They walk into the stream hand in hand and sink down through the water [illegible] a great [illegible] of air [illegible] until they

[illegible] and Olivero's new life begins

[illegible] death.

[illegible] minera. world.

> [illegible] final immortality

> Slowly the caverns were filling with these solid wedges. No man knew how far they extended into the infinite mass of the earth; all they knew was that the space they lived in was limited and that a time would come when the dwindling race would inhabit the last grotto, when the last of the race would plunge into the trough, and so fulfil the purpose of life, which is to attain everlasting perfection. For this people held that there was nothing else more acceptable to God than to offer their body wholly to the earth, and to unite themselves inwardly with the earth. This was their whole desire—to be one with the physical harmony of the earth.

When we read *The Green Child*, it is easy to see why the inner-world people of other subterranean romances and satires do not convince as they might be real. Read's description might be an anthropologist's report, for it carries a halo of truth about it. For all their fascination, Bulwer's Vril-ya, Erewhon's giants, and Burroughs's Pellucidarians are only outer-world humans set inside. He would like to excite us, amuse us, or teach us something; only Lloyd's eyeless guide comes close, but is treated as more of an anomaly than a member of a true subterranean race. Read's Green People, however, belong in the inner world. Read, with a sure poet's touch, creates a society completely dominated by a vast sense of the great womb in which it dwells. And Oliver finds that he belongs there as well. After he becomes a hermit, he finally joyfully sheds and destroys his clothes and is carried to the purification trough and laid there in the arms of Sidoen, who has died at the same time. Together they become a huge and perfect crystal.

The Green Child was Read's only novel, although he had a distinguished and prolific career as a poet and critic of the arts. It is a true gem which has been undeservedly ignored, yet has, one day, like a masterpiece painting forgotten in a family attic, it will be rediscovered and admired again.

Chapter 14

Why an Inner World?

> One day, maybe, I shall reach the country where nobody lacks for anything, but up to now no one has given me definite news of that country.
>
> —Voltaire, *Micromegas*

[illegible]

information in a currency of your choice."

[illegible]

[illegible] *Magazine* and from other publications of equal veracity. I wrote Walton and asked him whether he had exposed any of the hoaxes or vented any of his [illegible] [illegible] *Mount Shasta Home for Ascents* [illegible] anthology of mysticism on Mt. Shasta. [illegible] also [illegible] for the Investigation of Parapsychology. A woman [illegible] and he [illegible] about the [illegible] to share their experiences with him. [illegible] Walton abandoned his work [illegible] known as the "no longer wished to be interrupted" [illegible] collections.

[illegible] among [illegible] the name [illegible] Brown published a [illegible] *Secrets and the Inner World* [illegible] [illegible] was [illegible] suggested [illegible] earth was [illegible] "[illegible] [illegible] a "new race" [illegible] [illegible] tip knowledge of the hollow earth

[illegible] powers [illegible] [illegible] wiped [illegible] [illegible] Mt. Shasta [illegible] [illegible] Marshall [illegible] Meade [illegible] and [illegible] other writers.

[illegible] *The [illegible]* [illegible] H. Lewis [illegible] *Secrets of the Brotherhood* and *[illegible]* [illegible] [illegible] Lewis [illegible] he said a [illegible] revealed

[illegible] Lewis's word for it.

[illegible] earth."

[illegible]

[illegible]

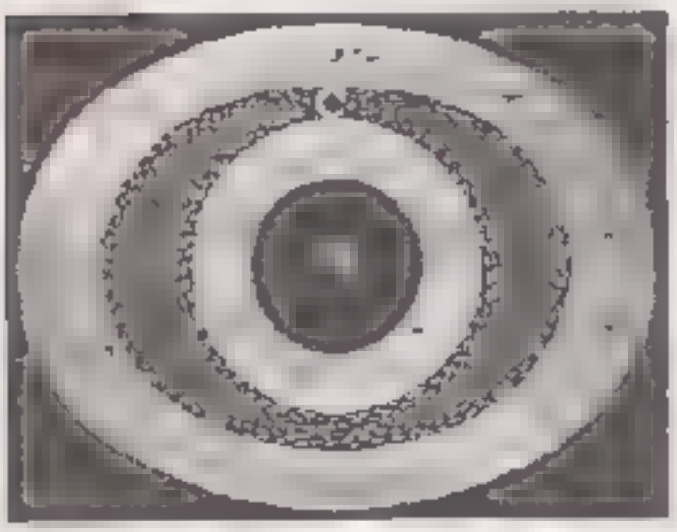
Reasons for an Inner World

[illegible] were as part of our mythical and mental landscapes.

[illegible] endless circles around the North Pole.

[illegible]

[illegible] before the Flood as a paradise. It was a perfect sphere [illegible] scenes. There was no Sea, [illegible] no Mountains, nor Rocks, not broken Caves. [illegible] was all one continued and regular [illegible] as the new World of Nature ought to be." But when the people of the World [illegible] sent great earthquakes to mar the planet's perfection. [illegible] and the waters of the great Abyss beneath the earth [illegible] the pieces [illegible] white and yellow [illegible] broken shell. "The Parts that stand above the Waters" are Burnet's [illegible] and Peninsulas that we see and admire today."



Earth as a hollow sphere with door in the shape of an eye, from Thomas Burnet's *The Sacred Theory of the Earth* (1722).

For Burnet, a paradise on earth had departed; yet reading the scores of descriptions of the inner world left by almost every one of its proponents since Edmund Halley, one is struck by how often they sound like reports of an earthly paradise. In them the inner world often sounds like the Golden Age of Greek myth, in which the landscape blossoms in an eternal springtime, the weather is always pleasantly warm, food is abundant, life is long, all know the simple truths of life, and peace and happiness are to be [illegible] Science from the outer world [illegible] to do is find the door.

[illegible] paradise was easy. [illegible] Science [illegible] there was [illegible] as happy as Mr. [illegible] secrets. [illegible] Halleians, and Burnet [illegible] where [illegible] reported [illegible] was [illegible] very special inner world [illegible] but [illegible] not.

As a sanctum for hidden secrets. [illegible] the Masters [illegible] Sciences [illegible] The Masters [illegible] the Ancient Wisdom. [illegible] Masters [illegible] upon [illegible] subterranean

[illegible] the Himalayas.

[illegible]

4 As a Lama [illegible] the almighty force of evil.

[illegible]

United States have been taking on an increasingly Third World character as the years pass, and those with a white supremacist viewpoint must have found such rapid change, after so many centuries of white Western dominance in world affairs, very terrifying. The prospect of a world in which whites are [illegible] where other races have been [illegible] and the old ways of Nordic [illegible] never change [illegible] a great comfort.

A Return to the Earth Mother

These elements of inner world mythology have continued to wrap themselves around the archaic myth of the Earth Mother, even though at [illegible]

but a permanent childhood of smiling security.

[illegible]

[illegible] completely at his guide's mercy.

[illegible] things mystical

Do these similarities alert the scholar of alternative realities to an unhealthy desire on the part of inner-world proponents to escape back into the womb and avoid the responsibilities of the outer-world of sunlit consciousness and accountability? Not necessarily. They demonstrate only how the image of the all-protective, all-nurturing Earth Mother shoved underground (as it were) by a patriarchal, urban, achieving culture, insists upon appearing wherever feeling and intuition are allowed to dominate. It appears to be the time, in fact, for the Earth Mother to return to the stage of human culture. The growth of feminism has brought with it the return of Goddess-worship alongside the monotheism of Christianity, Judaism, and Islam. The worldwide threats that industry and population growth pose to our planet's ecosystem, [illegible] the earth as a great being

[illegible] Protector Venice of the [illegible] Sun [illegible] Lemuria [illegible] recognizable as an aspect of the Earth Mother as Provider

[illegible]

[illegible]

It looks like a photo of a hole at the North Pole, doesn't it?
In a 1976 issue of *Inner Spaces*, Ray Palmer touted this photo, a mosaic of composited pictures taken by an ESSA weather satellite in 1968, as proof of a hollow earth.
The U.S. National Oceanic and Atmospheric Administration (NOAA) disagrees, saying that in late November, when the photos were taken, the North Polar region was dark 24 hours a day.
Other photos taken by the satellite of the South Pole at the same time were white with ice and clouds, but Inner-world supporters claim clouds simply covered the South Polar Opening when the photos were taken.

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Note: "S.P." means a source is self-published, "n.d." means a source has no listed publication date

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Additional Works of Interest

Here is a general list of books not mentioned in the sources above which have made a contribution to the hollow-earth mythos. Fiction titles are identified with an (F). I have read most of these books, for the ones I have not I am indebted to the second edition of *The Hollow Earth Bibliography* of Tillman Marsh, Bruce Walton, Frank Brownlow, and Gilbert K. Johnston, S.P. by Bruce Walton (Provo, UT), 1982.

One of the best sources of hollow-Earth material at this writing is **Health Research**, Box 70, Mokelumne Hill, CA 95245. They have reprinted many of the most important works on the subject in inexpensive editions. **Amherst Press**, PO Box 296, Amherst, WI 54406, the press started by Ray Palmer, is still in business and sells several essential hollow-earth titles. These two sources are the only ones I know of for much of this literature!

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Periodicals:

There have been few periodicals which have dealt seriously with the topic of subterranean worlds. Most have been small, one-or-two-person mimeographed or photocopied newsletters, and none have lasted long. Although copies of the following publications will be exceedingly difficult to find, I include them in the name of completeness. To my knowledge, all except the last two are no longer being published.

The Hollow Hassle was published quarterly by Mary Lewesque from 1972-74, and then again by her (as Mary Martin) from approximately 1983-84 from Colorado Springs. It contained a wide range of speculative articles on the hollow-earth theory and related topics.

New Worlds was published by Ivan Boyes of Doon Mills, Ontario, Canada in the late 1970s. It dealt with the inner world, particularly with its relationship to the Nazis, as well as articles on UFOs and conspiracy theories.

Newsletter for the Hollow Earth Society was published by Kenneth E. Snell for the Hollow Earth Society of Sydney, Australia, approx. 1979-80. No further details available.

Pyramid Guide was a bi-monthly newsletter published in Santa Barbara, CA by Bill Cox in the late 1970s which included several inner-world articles.

Shaverica was a quarterly newsletter published by Richard Lorenz of Vallejo, CA, dealing with the Shaver mystery and related topics. It ceased approximately 1963 and 1964.

The Source was published quarterly in the early 1980s by Christine Jones of Cortez, CO. It contained information channeled to her from "the extraterrestrials" or beings from various levels of the inner world.

Critique may still be published, approximately quarterly, at this writing. It bills itself as "a journal of conspiracies and metaphysics" and much of what it covers—the revisionist histories of the Nazi, Zionist, mind control in America, and the JFK assassination—will not be for everyone. It has included several fascinating articles on the hollow-earth theory, and back issues should be available. The last address I have is: Critique, Box 11451, Santa Rosa, CA 95406.

Search, begun by Ray Palmer, is still publishing quarterly at this writing. These days it contains no hollow-earth/Shaver material, but it did in Palmer's day, and it ranks some of the inner-world stuff dealt with here. Write Palmer Publications, PO Box 256, Amherst, WI 54406.

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